



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

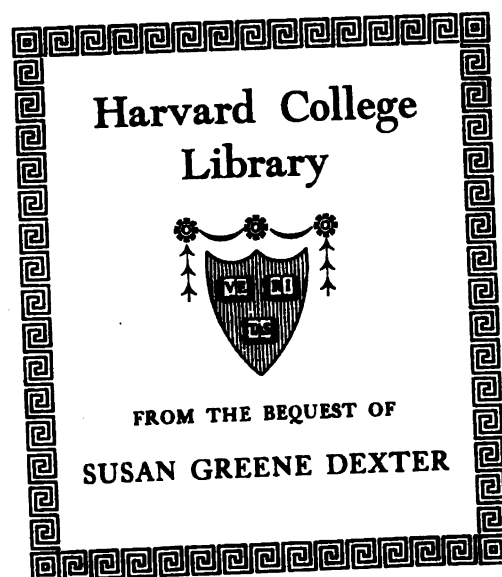
**"Books of the Church Series"**

**The Book of  
Stobo Church**

♦  
**Dr Gunn**

Bn 9922.2.57

4/



To Geny M. Spott  
with Dr. Gunn's Compliment

March 1905





# **THE BOOK OF STOBO CHURCH.**

---

**BEING THE FIRST VOLUME OF A SERIES OF**

**"BOOKS OF THE CHURCH."**

---

**COMPILED FROM ORIGINAL SOURCES**

**BY**

**DR. GUNN, PEEBLES.**

---

**TWENTY-EIGHT ILLUSTRATIONS.**

---

**PEEBLES:**

**PRINTED AT THE PEEBLES PRESS BY JAMES A. KERR,  
PUBLISHED BY J. A. ANDERSON, HIGH STREET.**

---

**1907.**

Bz 9722.2.51

HARVARD COLLEGE LIBRARY W  
DEXTER FUND  
July 27, 1925





**Dedicate**

the Series of Books of the Church

to the Memory of

**The Rev. George Gunn, M.A.,**

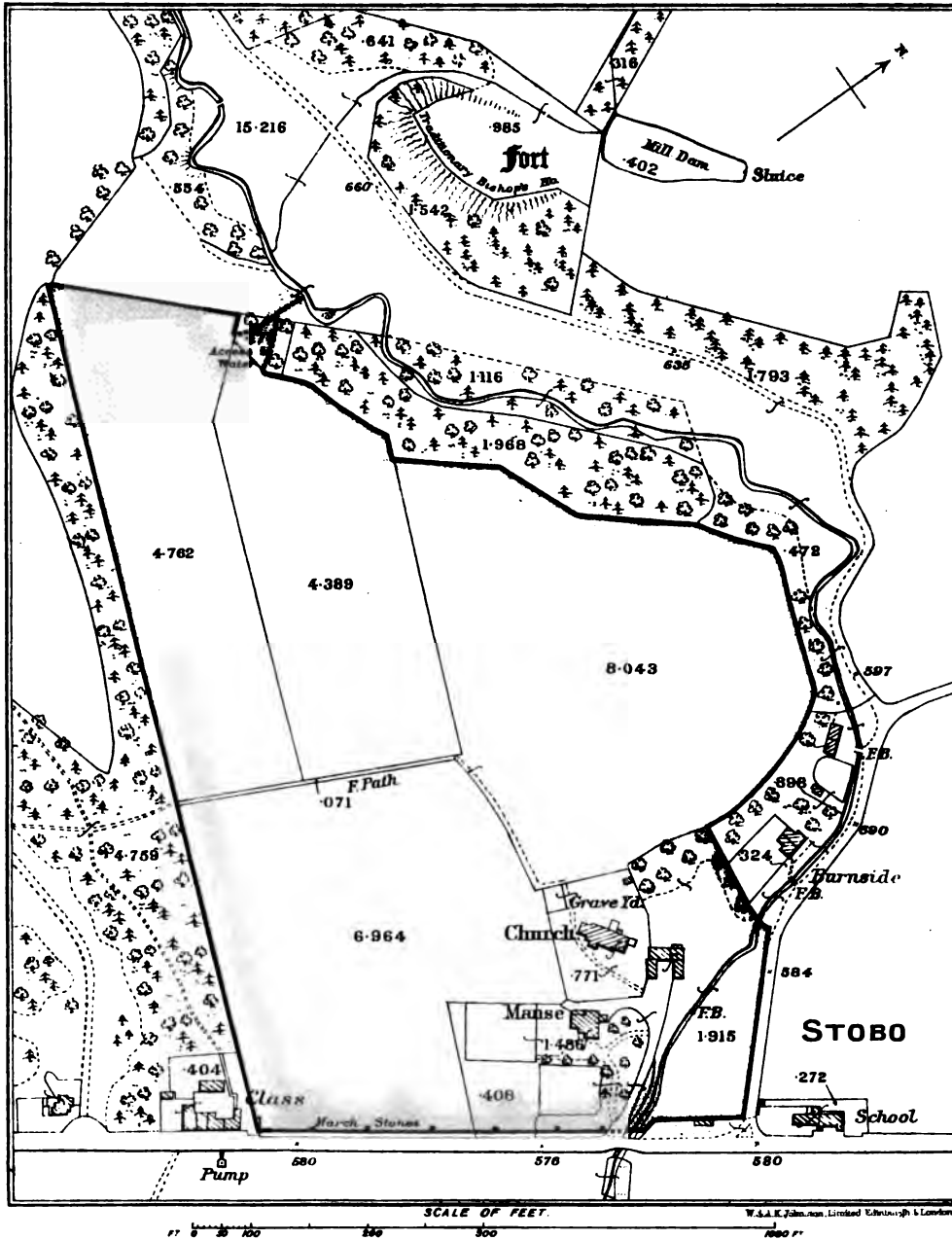
Minister of Stitcbill and Bume, 1878-1900,

of whose inspiration

**The Book of Stobo Church**

is the earliest result.

# CHURCH & CHURCH LANDS OF STOBO.





## P R E F A C E .

THE BOOK OF STOBO CHURCH is the First Volume of a series of similar "BOOKS OF THE CHURCH," dealing with all the Churches and their Parishes within the Bounds of the Presbytery of Peebles. each of which is finished and ready for the Press.

They comprise the following :—DRUMELZIEB, MANOR, EDDLESTONE, WEST LINTON, LYNE, INNERLEITHEN, TRAQUAIR, TWEEDSMUIR, NEWLANDS, KIRK-URD, WALKERBURN, KAILZIE, DAWYOK, MEGGET, and PEEBLES. There is also a volume of fragmentary references to Parishes no longer within the Presbytery of Peebles, such as—Broughton, Glenholm, Kilbucho, Biggar, Skirling, &c.

Each Volume is original, containing all the information available, and never before published, derived in the first place from the Records of the Presbytery of Peebles (1596), from the Kirk-session Records of the various Parishes, from Monastic documents preserved among the Archives of Peebles, and from other sources,

For information concerning the Ecclesiastical situation outside the Presbytery of Peebles, I have quoted facts from Cunningham's History of the Church of Scotland, from Peterkin's Book of the Universal Kirk of Scotland, from Wodrow's History of the Sufferings of the Church of Scotland, &c.

In all my difficulties I have received kind and valuable help from Dr. Hay Fleming, Mr Renwick, the Rev. Walter Macleod, and other kind friends, whom I now thank.

Each Volume in the series is fully illustrated from original photographs taken for me by Mr Thomas Crozier, who has reproduced every object of ecclesiastical interest in the County of Peebles. In addition, Mr Alexander Blackwood executed the following black and white drawings :—The Altarstone, page 5; pre-Reformation Interior, page 21; Church Porch and Joug, page 52; two sketches of Stobo Church, page 68; Communion Plate, page 150; and Stobo Parishioners, page 156; which greatly enhance the interest of this work, and for which I cordially thank him,

A Map of the Church and Church-lands accompanies each Volume, in the drawing of which Mr George Harvey Johnston, of the firm of W. & A. K. Johnston has shown great and kindly interest.

These Histories are intended to serve as an Index to the contents of the Presbytery and Kirk-session Records; also as a catalogue of the possessions of each Benefice; they describe the creation and development of every Church and Parish both in its spirituality and temporality; the past, with its experiences, mistakes, and struggles, is recorded; and the present is fully described for the information of the reader of the future; finally, the great aim of the series has been, firstly : to inform every Minister and Parishioner how he came to have his Parish Church at all; and secondly, to assist with information all those who are working toward one United Church of Scotland.

The expense of producing the Stobo Volume has been partly discharged out of a Research Grant from the Trustees of Dr. Carnegie, whom I gratefully thank.

C. B. G.

LINDORES, PEEBLES,  
SEPT. 1907.



## *Illustrations.*

---

- DEDICATION.—Drawn by Alex. Mathieson.
- CHURCH AND CHURCH-LANDS—Drawn by W. & A. K. Johnston.
- STONE CIRCLE—facing page 1—photo, T. Crozier.
- DRUIDICAL TEMPLE—page 1—photo, T. Crozier.
- OAK PANEL—facing page 4—C. B. Gunn; photo, T. Crozier.
- ALTARSTONE—page 5—Drawn by Alex. Blackwood.
- PLAN—facing page 8—Drawn by Thomas Lugton.
- STOBO MANSE, GLASGOW—page 9—Drawn by Thomas Lugton.
- PEEBLES MANSE, GLASGOW—page 11—Drawn by Thomas Lugton.
- STOBO CHURCH—page 13—photo, T. Crozier.
- PRE-REFORMATION INTERIOR—page 21—Drawn by Alex. Blackwood.
- MODERN INTERIOR—page 23—photo.
- STOBO CHURCH PORCH—page 55—Drawn by Alex. Blackwood.
- THE JOUGS—page 52—Drawn by Alex. Blackwood.
- ARCHBISHOP LEIGHTON—facing page 68—photo, T. Crozier.
- CONVENTICLE—facing page 60—photo, T. Crozier.
- NORTH VIEW STOBO CHURCH—facing page 68—Drawn by Alex. Blackwood.
- SOUTH VIEW STOBO CHURCH—facing page 68—Drawn by Alex. Blackwood.
- SABBATH—facing page 90—photo, T. Crozier.
- COMMUNION TOKENS—facing page 116—obverse—photo, T. Crozier.
- COMMUNION TOKENS—facing page 116—reverse—photo, T. Crozier.
- COMMUNION PLATE—facing page 130—photo, T. Crozier.
- REV. JAMES L. BLAKE—page 139—photo, T. Crozier.
- REV. J. R. ROBERTSON—page 146—photo, T. Crozier.
- REV. J. L. BOOTH—page 148—photo, T. Crozier.
- BAPTISMAL AND COMMUNION PLATE—page 150—Drawn by Alex. Blackwood.
- SIR GRAHAM MONTGOMERY AND PARISHIONERS—facing page 152—Painted by Alex. Blackwood.
- REV. J. R. CRUICKSHANK AND MOTHER, Stobo Manse—facing page 158

\_\_\_\_\_



Stone Circle. Kentigern Baptising Converts.

## Our Ancestors and their Churches.



Druidical Temple, Sheriff Muir, Stobo, Peeblesshire.

### I.—STOBO.

#### "Mogonti Gadenorum."

"To MOGON, GOD OF THE CADENI," is the inscription graven on an Altar of stone discovered embedded in the banks of the river Reed in 1607. This Mogon was the ancient Deity worshipped by the prehistoric ancestors of Peeblesshire in their Cult of pantheistic Nature-worship. One of their principal Temples was situated in the middle of that plain, in the parish of Stobo, called at a later date the Sheriff Muir. Two Monoliths remain to the present day as the sole relic of a large Stone Circle and avenue of Columns wherein the Druids, as their high priests were called, celebrated the mysteries and performed the sacrifices of this Natural Religion. Caerdon and twin Meldon; Penvalle, Trahenna and Scrape, formed a mighty rampart of mountain and cliff around this mysterious plain, and by the wan light of the full moon looked down

#### ON RITES UNMENTIONABLE.

Human sacrifices were offered up within that blood-stained Shrine; and the shrieks of the victims were wafted on the bosoms of Tweed and Lyne and Manor. On the Stone of the Sun the Beltane sacrifices of the First of May

were carried on, and the Stone of the Cymbals served to deaden the wails of the captives Sainhainn (later Hallowe'en), and Yule (later Christmas), witnessed repetitions of the sacrificial orgies, when betwixt the double fires kindled on the plain, the families of the Cymric tribes were made to pass in order to propitiate the Sun-God.

But their worship was not wholly connected with the dreadful and the suffering "Veneratores lapidum, excolentes sacra fontium admonemus." Thus the Council of Tours at a later date admonished the Britons as worshippers of stones and sacred fountains, (A.D. 567). Those Cadeni or wood-dwellers, kin to the Cymri of Wales and Cornwall, have left their traces in Peeblesshire to this day. A fragmentary Stone Circle may be seen close to the Mill at Stobo; and a massive Altar-stone stands by the roadside in the upper part of the parish. A single Standing Stone at Tweedsmuir is marked in the Ordnance Maps as the sole remains of a Druidical Temple; and at Kirkurd a small but complete Stone Circle may be seen standing near the Manse. Such are some of the Relics and Monuments of the Old Faith in Stobo and neighbouring parishes, which sur-



vive side by side with the Churches and Christian symbols of the New Faith that displaced the Old. Nicholas the Proto-Martyr of Peebles may have proclaimed the Gospel beside them. Ninian possibly; Kentigern and Cuthbert almost certainly did do so; and Mungo's Well in Mungo's field on the farm of Easter Happrew, in the parish of Stobo, materialise the memory of beloved Kentigern. He was pre-eminently the Apostle to the Britons of Peeblesshire. Churches in the County bear his name to this day. He it was who converted Merlin, Prophet and Bard of the Old Faith, possibly at that very Altar-stone still standing in Stobo parish. Visionary and mythical as many of those names have become, there is no doubt that they were borne by real persons, zealous in preaching the New Faith to the heathen skin-clothed inhabitants of the South of Scotland; and it is in the parish of Stobo that linger longest and most plentifully the place-names, the legends, the relics, and the poetry of the Cymric peoples evangelised by those early Missionaries. There are Etymologists even who maintain that the term Auld Kirk, or as pronounced by the Scot, "Aulkirk," means "The Stone Circle," (Circle pronounced hard), and it is derived from the Stone Circles utilised for Christian worship by those early Apostles:—

Amid the grassy silence of the hills,  
 Environed in a verdant solitude,  
 Whose spacious majesty the being thrills  
 And casts upon the soul beatitude,  
 Are found those ancient shrines of ages rude.  
 O could the ghosts that haunt these scenes  
 declare  
 What forces formed them 'mid the hardihood  
 And barbarism of ages past, and shate  
 Their secret with mankind,—the modern heir  
 And questioning child of these primeval sires,  
 The pitying hills that kiss the azure air,  
 That viewed the kindling of the Pagan fires  
 At Hallowe'en and Beltane might the secret  
 tell:—  
 Alas! their adamantine breasts safeguard  
 the spell.

STOBO is an ancient parish in Peeblesshire, situated principally along the north bank of the river Tweed, its Church being about six miles distant from the town of Peebles. Formerly the parish was of very large extent, and included within its limits the more modern parishes of Lyne, Broughton, Drummelzier, Tweedsmuir, and Dawyck, and perhaps also Glenholm. These were known of old as the Pendicles or Vicarages of Stobo. After the Protestant Reformation of 1560 they had Readers or Exhorters serving their Cures between 1567 and 1574. Lyne and Glenholm had both been erected into parishes previous to the Reformation, and both appear in the Roll of Baismund. Baismund de Vicci had been sent from Rome to this country in the year 1275

to collect the tenth part of all ecclesiastical Benefices towards the expenses of what proved to be the last of the Crusades. A new Valuation Roll was accordingly drawn up at this time, and in it the Rectory of Stobo is assessed in £28 13s. 4d., and its Vicarage in £6 13s. 4d.; as these sums represent tenths, it follows that the annual income was ten times as much; Stobo being the most highly taxed parish in the County, far exceeding Peebles. Until the middle of the seventeenth century, Tweedsmuir bore the name of Upper Drummelzier. Drummelzier proper being styled Lower Drummelzier. The district in fact embraced the whole valley of Tweed down to the point where the river Lyne joins the Tweed. The great antiquity of the Mother-Church of Stobo, or Plebania, as it was called is apparent from the number and distance of its dependent Chapels.

In the year 1116 the Inquest-commanded by David, Prince of Cumbria from the Elders and Sages of Cumbria, it was declared that Stobo belonged to the See of Glasgow in the time of Kentigern the Apostle of the district, who died in the year 603. In 1170 Stobo Church was confirmed to Bishop Engelram along with the other Churches of his mensal towns by Pope Alexander III. A mensal town or Benefice was one which contributed towards the expenses of the Bishop's household. In 1174 both Stobo Church and manor were confirmed to the successors of St. Kentigern by the same Pope; again in 1181 by Pope Lucius III; in 1186 by Pope Urban III; and in 1216 by Pope Honorius III. At a very early period one of the rural Deans of the Diocese of Glasgow was usually appointed to the Benefice of Stobo:—thus Peter the Dean of Stobo appears as witness to Charters of the Bishops of Glasgow between 1175 and 1199. Probably he is the same as Peter, the Dean of Cludesdale, who at the same period witnesses other Charters of the same Bishops: the Deaneries of Stobo, Peebles, and Lanark or Clydesdale being probably held by one person in that age, as they certainly were in the next century. Peter, the Dean of Stobo, held the lands of Corroc in Lesmahago from the Abbey of Kelso, and he transmitted them to his son David, whom the monks received as his heir between 1180 and 1203. Between 1202 and 1207 Gregory the Parson of Stobo is recorded; and between 1208 and 1214 Richard the Parson of Stobo is found; in 1246 occurs William, Rector of the Church of Stobo; and in 1268 Yvan, the Vicar of Stobo is found. In 1275 an ecclesiastic of the same name occurs as rural Dean of Peebles and Lanark, who dates his Citations from Stobo; and in 1296 Michael of Dundee, Parson of the Church of Stobo in the Shire of Peebles, swore fealty to King Edward I of England.

It was probably at the very first institution of Canons after the Restoration of the Bishopric of Glasgow in the beginning of the 12th century that the Church of Stobo was erected into a Prebend of the Cathedral of St. Kentigern at Glasgow. A Prebend is the stipend granted to a Canon out of the estate of a Cathedral. In 1216 the Advowson or Right of Presentation of the Prebend of Stobo was confirmed to the Bishop of Glasgow by Pope Honorius III. And in 1319 during a vacancy in the See of Glasgow, King Edward II of England claiming to be overlord of Scotland demanded to exercise this right of Patronage in the absence of a Bishop. The Benefice of Stobo continued to be thus appropriated by the Cathedral of Glasgow until the Protestant Reformation in 1560, the Cure of souls being served by a Vicar resident in the Parish. The Vicar or substitute had to content himself with the smaller teinds or tithes, the larger teinds going to the Rector who was Canon of the Cathedral.

In the beginning of the 15th century, a question arose between Bishop William of Glasgow and Master Thomas Stewart, Prebendary of Stobo as to the Right of Presentation to the Vicarage of Stobo. The sub-Dean and Chapter of Glasgow by a Deed dated on the eve of Whitsunday 1425 found and declared that the full Collation (that is, Institution following Presentation) had belonged to the Bishops of Glasgow from time immemorial. They also decided that Sir Andrew Hoinlyn the vicar that last was, possessed the Vicarage by the plenary Collation of the Bishop. In 1401 the Prebend of Stobo was taxed in the sum of £5 for the vestments of the Cathedral. About the year 1432 the Prebendary was required to pay twelve marks annually to his Stallar or Vicar Choral in Glasgow Cathedral. This official occupied the Stall in the Choir of the Cathedral during the absences of the Rector at his parish of Stobo. And in 1501-5, at the visitation of the Chapter, the Prebendary of Stobo was censured because during the time of Service in the Cathedral he often went out and came into the Choir.

On the 17th of January 1462, Stobo comes into touch with Peebles. For on that day when the Court rose, the Bailies of Peebles passed along with Sir Andrew Young, to his land lying in the West end of the Burgh on the North Row, and out of that land Sir Andrew resigned five shillings annually into the hands of one of the Bailies. The Bailie on his part charged the town Sergeant to give possession of the annual sum for the Service of Our Lady (the Virgin Mary) to be celebrated perpetually in Saint Mungo's Kirk of Stobo at Our Lady's Altar in the said Kirk. This Altar stood within a chapel (now ruinous) on the North side of Stobo

Church, fragments of which possess great interest. It must be remembered that this agreement was made in Peebles, and in order to symbolise it by means of something that all could see and remember, a penny was taken (as representing part of the five shillings) and was laid within the hand of Our Lady Saint Mary painted on paper; and thus gave possession of the five shillings perpetually out of the foressaid lands. This is an early example of a pious ancestor endowing the Church of Stobo. This Church is a most ancient building, probably eight hundred years old in its most ancient portion. Its Font was in existence at the end of the eighteenth century, but cannot now be traced. The present writer, along with the Minister, the Rev. J. R. Cruickshank, examined what purported to be the font, lying in the steading at Easter Dawyck across the Tweed, but came to the conclusion that it was a mortar for grinding corn. The Church stands on the banks of the East Town Burn, but possibly in the 13th century the village stood on the banks of the West Town Burn, which was then called by the Cymric name of Polten-Stobbo.

1473. A FAMOUS CHURCHMAN OF STOBO—SIR JOHN REID. On this date occurs the earliest mention of one whose name travelled far beyond the confines of his rural parish; one who was the courtier and friend of three Kings, who was one of the poets of Scotland; who, moreover, is associated with the man who introduced the art of printing into Scotland. Such was Sir John Reid, called in his own day, "the gude gentle Stobo." In this year he received two separate sums each of £5. On March 25, 1474 (old new Year's Day), King James III granted a pension of £20 annually to "John Reid alias Stobo" in consideration of his services "rendered to our late progenitor and us, in writing our letters sent to our most holy father the Pope, the sundry Kings, princes, and magnates beyond our kingdom, and his expenses in parchment, paper, red and white wax, and other costs incurred for the said letters and foreign writings." 1488, October 6, to Stobo when he passed to the last day of truce £5. 1488, December, to Stobo and John White for writing letters 36s. 1488, January 22, King James IV a few months after his accession renewed the pension, payment of which can be traced until the year 1505. In 1489 there is a payment of ten merks "to Stobo for a horse the King bought from him." Between 1488 and 1491 "John Reid, alias Stobo, witnesses three Charters, and is designed at the time, "rector of Kirk Christ." 1491, December 7, to Stobo to pass to Berwick to the day of truce £4. In 1492 £10 is paid "to Stobo for a ring and chain the King took from him." In 1494 a sum of £6 13s. 4d. is paid "for five

ells of Rouen tanne (a kind of cloth) to Stobo by a precept of the King." 1494 to Stobo and Chepman £20. 1496, to Stobo and Wat Chepman for their labours in letter writing the time the King passed in England, £10. 1497, May 27, at the King's command given to Stobo that time he wrote many proclamations, 18s. 3d". In 1501, February 25, Stobo receives a shilling; on April 28 "Stobo's maiden" who brought capons to the King receives 14s; and on May 2, and again on June 14, the maiden receives a similar sum for bringing capons to the King when staying at Peebles. In 1502, Stobo by the King's command receives £7 8s. to buy a gown, and on the 5th of the same month 28s. for a stone, probably a gem. 1503, September 6, Stobo by the King's command receives £7 again for a gown. In 1504, July 14, Stobo receives 42s. On October 15, Stobo is ordered 45s. "to cause feed the capons." And on the following January (1504-5) £7 by the King's command.

Finally 1507 there was published by the Court Poet, William Dunbar, an Elegy called *The Lament for the Makars* (poets). One of the verses runs thus:—

"And Death has ta'en last o' a'  
Gude Gentle Stobo and Quintin Shaw,  
On whom all wichts have pity!  
*Timor mortis conturbat me!*"

(*The Lament for the Makars*, William Dunbar.)

And thus passes out of this life and into history the celebrated churchman, courtier, secretary, poet, and possibly printer, the Rev. John Reid.

The Spirit of the Makar never dies,  
But incarnates again succeeding Seers;  
And these with age-long wisdom grow more  
wise,  
Even though the Soul in some form reappears  
Down from its parent full a thousand years  
Four centuries have not sufficed to blot  
Thy record from below the starry spheres,  
O, "gude and gentle Stobo," famous Scot,  
Friend of Dunbar; thrice happy was thy lot,—  
Gentle in kirkcraft, good when much was bad,  
Loyal to thy king; thou livedst in this sweet  
spot,  
From Monarchs, Makars, humble folks, love  
had  
And in the Minister who serves to-day his  
fellowmen  
We see "the gude and gentle Stobo" come  
again.

In the Valuation Roll of Baimund, which has been referred to previously, the Rectory of Stobo was valued at £266 13s. 4d.; in the Book of the Taxation of the Scottish Church, at £226 12s. 6d.; and in the Little Book of the Taxations of the Kingdom of Scotland at £160 13s. 4d. At the Reformation of 1560 the parson, John Colquhoun, returned the fruits of the Benefice at eighteen chalders, thirteen bolls, and two firloths. (A chaldar

contained 16 bolls; a boll weighed 140 pounds avoird; and a boll contained 4 firloths.) There were also three hundred lambs, and twenty stones of wool derived from Dean-town, Easter Haprew, Wester Haprew, Dewan, Broughton Mains, Hent Brae, Little Hope, Burnetland, Langlandhill, Starkfield, Shield Bank, Cloverhill, Great Hetland, Drummelzier and Dawyck. Of the corn teinds or tithes, the Rector stated that there was "waste, and by thieves not paid,—three chalders and four bolls." Regarding the Vicarage of Stobo:—in Baimund's Roll it was taxed at £66 13s. 4d.; and in the Taxation of the Church of Scotland at £56. In a Report of the year 1561 it was declared to be as follows:—Forty bolls of meal in Tweedsmuir within the pendicle of Drummelzier and jurisdiction of Stobo; a forty-shilling land of Old Extent with fifty souns of grass; (a soun would pasture one cow, or five sheep.) a certain teind yielding five merks annually; twenty-two stones of cheese; five stones and a half of butter, and £22 16s. 8d. money. The whole was let apparently for £60. The Bishop's mensal manor of Stobo seems to have been of no great size, even in the beginning of the 13th century when compared with the ecclesiastical greatness of the parish; it did not include Haprew, nor Broughton, nor any of the pendicles Stobo. The whole Barony, even at the Reformation of 1560, yielded only £107 in money; forty bolls of kain bear at 10s. the boll; and forty kain wedders at four shillings each. (Kain means payment in kind.)

The possession of the manor was the cause of repeated contests between the Church and the Lay Barons of Tweeddale. Between 1208 and 1214, William the son of Geoffrey, lord of the neighbouring manor of Orde, (Kirkurd), at the instance of his Overlord, Sir Robert of London, son of King William the Lion, renounced in favour of the See of Glasgow the lands of Stobohope as bounded by the Hilltop, which both he and his Overlord had wrongly and unjustly occupied and kept from the time of Florence the elect of Glasgow (1202-1207), to the time of Walter the Bishop that then was (1208). The Bishop in return for this quit-claim gave to the lord of Orde, Right of Common Pasture in the disputed ground during his lifetime free of any service. It was probably about this period that the following interesting record of the bounds of the manor was inscribed in the Register of the See of Glasgow:—

"These are the right Marches between Stobo and Hoperewe and Orde:—From the fall of the Burn of Potternam, (Easttown Burn) into Twede, to the head of the said Burn; and thence along the hill-top to Ordeshope (Ladyurd); and from Ordeshope by the hill-top to the head of Poltenstobbeh (Westtown Burn); and from the head of









Altar Stone, Stobo.

Hard by this monolithic altar-stone  
 Merlin the sage met saintly Kentigern,  
 And communed, 'neath the Druid oaks of Caledon,  
 The mysteries of the New Faith come to learn,—  
 Bard of the golden torques of Vortigern,—  
 From the tangled scrub emerged Lailoken,—  
 Burst through the golden gorse and russet fern,  
 Stretched forth to take the Holy Symbol broken,  
 Paused at the Apostle's warning spoken,—  
 "If thou the Christian's Creed can full believe,  
 Who then am I to keep the Holy Token?  
 From off this altar thou thyself receive."  
 'Twas thus the Old Faith's heathen Bard, from  
     Cymric lands,  
 With Kentigern, who met Columba, here joined  
     hands.

Poltenstobbeh by the hill-top to Glemub-suirles; and so by the hill top between Glemub-suirles to the Burn of Glenkeht (Muirburn) and so downwards as that Burn falls into the Bigre. These are the names of the witnesses of the Marches afore written:—Sir Adam the son of Gilbert; Sir Milo Corneht; Sir Adam the son of Edolf; John Ker the hunter of Swynhope; Gillemihhel Ques-Chutbrit at Trefquer; Patrick of Hopekeliov; Mihhyn Brunberd at Corrukes; Mihhyn the son of Edred at Stobbo; Christin the hermit of Kyngeldores; Cos-Patric the hermit of Kylbeuhoc; Padin the son of Kercau at Corrukes; Gillemor the son of Kercau at Corrukes; Cristin Gennan the serjeant at Trefquer; Gylcolme the smith at Pebles; Gylmihhel the son of Bridoc at Kyngeldures; Gylis the son of Buht at

Dunmedler; Gillecrist the son of Daniel at Glenwhym; Matthew, James and John the sons of Cos-Mungc the priest at Edoluestone; Cos-Patric Romefare; Randulf of Meggete; Adam de Seles the clerk; Gillecryst the son of Huttynge at Currokes; Gilbert the parson of Kylbeuhoc; Gylmor Hund at Dauwic; Mihhyn the steward of Dauwic; Dudyn of Brouhtune; Patric the son of Caswale at Stobbo; Adam and Cosouold the sons of Muryn at Oliver's Castle.

Regarding the preceding interesting document, Professor Veitch remarks that its main interest attaches to the names of the witnesses, to their nationality, and to their places of residence. Saxon names apparently preponderate, over the others:—John Ker the hunter lived in his fort of Caersman at Soonhope. Kercau is also

apparently Cymric. Edolf was probably the very Edulphus son of Utrid, to whom Richard de Morville, High Constable of Scotland gave before 1189 Gillemoreston anciently Penjacoh now Eddleston, a property which Moreville merely rented from the Bishop of Glasgow. Cosmungo the priest of Eddleston suggests memories of St. Mungo. He was the father of three sons whom he was not ashamed to own publicly, seeing that the early practice of clerical marriage lingered long in Scotland. Note Adam and Cosuold the sons of Muryn at Oliver Castle; these might even be Frisels or Frasers. Note also the names of the two Hermits—Christinus and Cospatrick, at Kingledors and Kilbucho respectively. Queschutbrit is a puzzle, unless Cuthbert lies cryptic here. Brunberd is Brown Beard. Gennan is unknown. Romefare is one who had fared to Rome. Gilmor seems to have been keeper of the hounds at Dawyck; and Mihhyn is the Steward also at Dawyck. Many of the names of places may be recognised:—Corneht is unknown; but there are Soonhope, Traquair, Hope-Kalkie, Corrukes is The Crook; then follow Stobo, Kingledors, Kilbucho, Peebles, Drummelzier, Glenholm, Eddleston, Meggat, Dawyck, Broughton, Oliver Castle.

In 1223 a Decision affecting the manor was given:—The possession of the manor was in dispute between Bishop Walter towards the close of his long Bishopric, and Jordan of Currokes. The matter was carried before the Apostolic See; and was remitted thence to the Bishop of St. Andrews, the Archdeacon of Lothian and the Archdeacon of St. Andrews. They found that the Bishop of Glasgow should pay £100 to the lord of Currokes, who on his part was to give up all the writs which he had regarding the land, resigning the same by staff and baton, and quit claiming it for ever, to St. Kentigern and the Church of Glasgow.

In the same year King Alexander II confirmed this sentence. And in 1225 King Alexander II renounced in favour of the See of Glasgow all claim to certain men of Stobhowe, whom Adam the son of Gilbert had quit claimed to Bishop Walter and his successors, viz., Gillemil the son of Bowain, and his son Gillemor, and Buz, and Gillys the son of Eldred.

In 1233 the possession of Stobo was once again disputed with the Church when Mariot the daughter of Samuel, by the King's letters, took Bishop William before Sir Gilbert Fraser, Sheriff of Traquair. The question was settled by Mariot renouncing her claims, in consideration of a payment of ten marks annually to be paid from the Bishop's manor of Edulveston by the hands of his Chamberlain to herself during her lifetime, and to her heirs after her decease.

At the same time Eugene, son of Amabill, another daughter of Samuel, renounced any claim that he might have to the manor in favour of St. Kentigern and the Church of Glasgow. In 1369, 1482, and 1486 Stobo appears as one of the Baronies of the Bishopric. In 1489-90 it was erected by King James IV along with Edilstoun into a free Regality in favour of Bishop Robert and his successors. Certain farms retained in the eighteenth century the name of the nineteen towns of Stobo.

The Chapelries of Stobo were five in number—Lyne, Broughton, Kingledors, Dawic, Drummelzier. Between 1189 and 1209 the advowson (right of Presentation) of Lyne was disputed between Gregory, the parson of Stobo, and Robert of Lyne, son of David of Lyne and Waldeve his uncle. John, Bishop of Witherne, to whom the case was remitted by the Apostolic See decided against the lay claimants, who thereupon renounced all right to Lyne in favour of the Bishop of Glasgow, patron of the Mother Church, and the parson of Stobo.

#### ST. KENTIGERN CONVERTS MERLIN.

John of Fordun, or one of his Continuators, relates how Saint Kentigern was one day surprised in his solitude by the apparition of a wild and naked savage called Lailoken, who being adjured by the Bishop to say who and what he was, replied that he was a Christian, though most unworthy of the title; that he was of old a bard in the Court of King Vortigern, where he was known by the name of Merlin; and that he was now living a houseless wanderer among the beasts of the field in penance for his grievous sins; for he it was who caused the slaughter of all who died on the fatal field of strife between the Lidel and Carwanolow. Saint Kentigern having received his confession, admitted him to the Holy Sacrament, and dismissed him with his blessing. But on the same day, as he himself had foretold, he met his death; certain shepherds of Meldred a Chief of the country set upon him with stones and staves, and stumbling in his agony he fell from a high bank of the Tweed near the town of Drummelzier upon a sharp stake which the fishers had placed in the water, which pierced his body through and through.

The grave of Merlin is shewn to this day near an aged Thorn-tree on Drummelzier Haugh, just at the spot where Drummelzier Burn or Powsail flows into the Tweed. A large monolithic table-stone by the roadside in the upper part of Stobo parish, confers the name Altarstone on the adjacent farm, and may have been the rude sacramental Altar at which Merlin was admitted into the Christian Church by Kentigern. Professor

Veitch has endeavoured to unravel the mystery of Merlin; he considers that there were probably two Merlins, distinguished the earlier as Ambrosius, the latter as Caledonius, regarding both of whom confusion has arisen in the legends and folklore of the period. The subject has been treated poetically by him in his work, "Merlin, and other poems."

The ancient Church of Stobo was dedicated to Saint Kentigern who either personally, or by his apostles evangelised the whole district very early.

In 1116 when David, Prince of Cumbria, made the famous Inquisition among the Elders of Cumbria as to the ancient possessions of the Church of Kentigern, it was found that Stobo had been one of the number.

In the calamitous times of the War of Independence, as Mr Renwick points out, Bishop Wishard of Glasgow took the patriotic side; the consequence being the paralysis of his power in the Diocese, and the laying of the country temporarily under the heel of the English King, Edward I. It was then in 1296 that a parson of Stobo took the oath of fealty to that King. In 1298 King Edward bestowed various Scottish Benefices on English Clergymen, among them being John de Wynton, to Stobo. In August 1299, the Bishop of St. Andrews, one of the three Guardians of Scotland, was residing at Stobo.

Between 1302-4, an account of the revenues of the forfeited lands south of the Forth, rendered by one of Edward's Officials records the receipts of £10 from the farm of the villis of Stobo and Dreva, which belonged to the rebel Bishop of Glasgow; and 46s 8d from the farm of the Bishop's Mill of Stobo. In 1506 on the 8th of June a notarial Instrument declares that the Archbishop appeared in the Chapter of Glasgow and stated his willingness to erect and annex certain Vicarages including Stobo to his College of Glasgow.

In the following year another Instrument dated June 26, narrates the actual erection and annexation of the Vicarages by the Archbishop; the Chapter undertaking to obtain Confirmation from the Pope as soon as possible.

In 1523 a vacancy occurred, when Archbishop Beaton presented to the Office John Colquhoun, who thereupon nominated Procurators to obtain possession of the Vicarage, and to defend him therein when introduced. At this time the Prebendary or Parson of Stobo was Mr Adam Colquhoun, who may have been a relative of the rural Vicar. And he in the same year approved of the Election and Presentation granted by the

parishioners to Walter Tweedy, of the Office of Parish Clerk of the Church of Stobo, vacant by the death of Thomas Tweedy, and admitted him to the said Office. Mention has been already made of a certain land in Peebles paying five shillings annually to St. Mary's Altar in Stobo Church. This is the property to the north of Peebles post office in the Northgate. About two years afterwards, Sir Andrew Young resigned his property to Sir William Fulop the newly-appointed Chaplain of the neighbouring Chapel of the Virgin Mary at the west end of High Street, Peebles; but the Rights of the Altar in Stobo Kirk were reserved—"the said land paying yearly to Our Lady Service of the Chapel (St. Mary's, Peebles) two shillings annually; and to Our Lady Altar and Her Service in Stobo Kirk five shillings annually."

In the year 1550 September 23, Mr John Colquhoun is styled Commissar of the Commissary Court of Stobo. In 1551 on the 15th of August Andrew Ronno renounced to John Nycholl all right to an oxgate of land in the Hall Row (Harrow) within the Barony of Stobo. Thereafter Ronno ratified the sale of the oxgate to Patrick Mathesone and his spouse in these words:—"I give my kindness of the oxgang of land sold by me before to John Nycholl, to Patrick Mathesone and his spouse as freely as ever it was mine, with God's Benison." This is mentioned here because Stobo Barony is the only estate mentioned in the Rental Books of the Archbishops of Glasgow in which the holdings are reckoned by oxgates. An oxgait measured from fifteen to twenty acres, being about as much as an ox could plough in a year.

In 1554, August 21, reference is made in a Charter to the lands and buildings of the Rector of Stobo, as lying in the Northgait of Peebles, to the north of Usher's Wynd. The Rector of Lyne had also possessed a property in the same locality which he conveyed to the Burgh in 1448, on which Peebles Post Office now stands. After the Reformation of 1560 the Barony of Stobo continued to be administered for a few years by Archbishop Beaton or his representatives; but with the Restoration of the Episcopal element into Church affairs, the new Order of Archbishops was found exercising the functions of their predecessors with regard to Church property, as Mr Renwick shews (when the Church had become Protestant)—In May, 1577, James Boyd, Archbishop of Glasgow, for sums of money paid towards the reparation of the Metropolitan Church and sustentation of his episcopal See with consent of the Canons, Dean and Chapter of Glasgow, granted in feu ferme to James, Earl of Morton, the lands and Barony of Stobo, with the Mill; the lands of Dreva, the lands

and Barony of Eddlestoun, &c., for the yearly payment to the Archbishop for Stobo and Dreva, of 43 bolls barley, and 172 kain fowls. This was confirmed by the King on the 7th October 1577.

1554-5, March 5. Thomas Alexander in Haprew, procurator and in name of Sir Ninian Douglas, Vicar of Stobo, declared that he caused John Carmichael royal messenger, to proclaim two protections under the testimony of the great seal at the market Cross of Peebles. Done at the market Cross at the time of market about eleven a.m.

1555, April 22. The Register of the Testaments within the jurisdiction of Stobo was produced in the Burgh Court of Peebles on this date, but are not now to be found

1555-6, January 30. Robert Douglas produced Bulls, or letters, of provision and process, of the perpetual vicarage of the Parish Church of Stobo, within the diocese of Glasgow, by resignation of the said perpetual vicar previously made, in the hands of the late most holy father in Christ Julius III by Divine Providence, Pope, by Sir Ninian Douglas last vicar of the said vicarage, and now granted by the most reverend father Paul, by Divine Providence, Pope, to the said Robert Douglas; also by letters ordinary by James, Archbishop of Glasgow. Douglas was thereupon given possession of the vicarage of the parish of St. Kentigern of Stobo, "per ingressum et tactum ostii, fontis, libri et Ornamentorum magni altaris, et principalis mansionis." Done in the Church 10 a.m. (by entering and touching the door, font, books and ornaments of the Great Altar and of the principal manse. Witness:—Sir Thomas Neilson, chaplain and curate of Stobo, etc.

1555-6, January 30. Sir Thomas Neilson protested that the institution made of the vicarage of Stobo, should not be in prejudice of his pension of the said vicarage given to him by Sir Ninian Douglas predecessor of the said Robert Douglas.

1560, July 14.

#### WHAT HAS BECOME OF THE SILVER CHALICE?

Sir Thomas Neilson, curate of Stobo, with consent and assent of the parishioners of Stobo assembled for hearing Divine Service delivered to Adam Tweedie in Dreva a silver Chalice gilt with gold, weighing sixteen ounces, extending to the sum of twenty-four merks Scots, by the valuation of the parishioners, obliging him and his heirs to restore and return the said Chalice for ever to remain for Service to be done at the High Altar of St. Kentigern in Stobo, as it was wont to remain before the present day, if in time coming, Masses and Divine Service are celebrated in the usual manner as they were before.

On the other part, the said Adam Tweedie in Dreva, binds himself, his heirs and assignees, to pay to the fabric of the said Church for the reparation and building thereof, the said twenty-four merks money for the said Chalice when he should be required by the parishioners of Stobo, or Masters of work of the said Church, together with the sacred apparel and holy vestments of the said Altar received by him on the said day. Done in the Choir of the said Church of Stobo at the High Altar about 11 a.m. Witness, Mr John Colquhoun, rector of Stobo, etc.

In the foregoing entry may be seen the proceedings taken by the Roman Clergy to preserve their sacred vessels and vestments on the very eve of the Reformation. The Roman Church in Stobo had but one month more to exist: and at that date the Curate preferred entrusting the sacred treasures of his Church into the hands of the notorious Tweedie rather than to those of the Reformers.

#### THE RECTOR OF STOBO'S MANSE IN GLASGOW.

1560-1, February 17. Mr John Colquhoun, Rector of Stobo, bound himself to pay to Robert Salmond, burgess of Glasgow, his servitor, £10 yearly, as his fee and expense for the repair and upkeep of the walks in his yard in the City of Glasgow, and that during his Tack of the Orchard, or during the goodwill and pleasure of the Rector. Done in the Stall within the Choir of the Church of Stobo about 7 p.m. Witnesses—Sir Thomas Neilson, Vicar of Stobo, and Fergus Donaldson, servitor to the Rector.

As one of the Canons of Glasgow Cathedral, the Rector of Stobo possessed a Manse in Glasgow near the Cathedral. It was situated in the Drygait, which was a continuation of the Ratounraw. In fact the whole district surrounding the Metropolitan Church formed an ecclesiastical quarter occupied by the Manses of the Canons and other Clergy of the Cathedral. The Manses of Peebles, and of Eddleston stood not very far from that of Stobo. The whole subject has been thoroughly worked out by Mr Thomas Lugton in his work *The Old Ludgings of Glasgow*. He states that Stobo Manse was a relic of great antiquity, a thick-walled edifice that some allege must have been about the oldest piece of masonry in Glasgow. It had a turnpike staircase on the Drygait side, of later date. The Manse of Eaglesham adjoined it one side. Stobo Manse had the appearance of a gloomy tower of great strength; there were two great fireplaces within it with carved stone lintels over them. A fine Orchard existed behind it, and this formed an attraction to certain of the Kings



**Ecclesiastical Quarter, Glasgow,**  
 Shewing Sites of Eddlestone Manse Peebles Manse, and Stobo Manse.





**Stobo Manse in Drygait, Glasgow.**

of Scotland who were wont at times to lodge in Stobo Manse on their visits to Glasgow.

From Mr Lugton's descriptions it seems clear that all the Prebendal Manses in Glasgow were built on similar lines. They were narrow, rubble-built single buildings without passages, their rooms extending from one wall to the other. Some were only two storeys in height, others two storeys and attics; and the highest, three storeys and attics. They had round or square staircase towers, and the upper floors were entered by doors on the stair landings, also from doors opening to the wooden balconies projected from these towers. The towers themselves were dimly lighted by slits, portholes, and small square boles without glass. All the Manses had stone seats in their window recesses. There was very little ornament in the form of stone mouldings, and that of the simplest kind. The apartments on the ground floor were vaulted. Nearly all of them had cells or little chambers in the thickness of the walls. The outer walls of the larger Manses were three feet thick, with the interior dividing walls of the same thickness. Little aumbries cut in the walls, were placed near the large fire-places, some of which were eight feet wide between the jambs. The original windows were very small and square-headed, except in a few instances where they had pointed heads. On the bare rough interior walls there was no evidence of wood panelling, although cloth hangings may have been used in some of the best rooms. These

rooms were dimly lighted, with rushes strewn on the floors, but having wooden balconies whence the inmates could derive sunlight and fresh air.

After the Reformation of 1560 the Prebendaries either feued their town houses or disposed of them by regular legal conveyance; whether they remained Roman Catholics or conformed to Protestantism, and their subsequent history has been traced both by Mr Renwick and Mr Lugton, down to the present day. Stobo Manse remained for many years with the Colquhoun family, one of whom had been the last Roman Catholic Rector of Stobo. A feu duty was payable to Glasgow College of £10 Scots, the same as formerly was paid by Mr Adam Colquhoun to the Chaplainry of St. Ann. And there was reserved to the King a mid-chamber with a stable, and the use of the gardens when residing in the City. Most of the site of this old Manse is now within the prison boundary.

#### **SOME RELICS OF THE ANCIENT CHURCH.**

In the Service of Praise in the Protestant Church of the present day, several melodies belonging to the Pre-Reformation Church are still sung; they form interesting relics of the early Church, with tuneful memories of a long past. Some of these are:—Chant 270 in The Scottish Psalter, which is from an air of the seventh century; Bethany number 61 in the old Free Church Hymnal is a Gregorian melody; Iona, or St. Columba, is a hymn of the early Irish Church, it is called also Erin:



it was probably sung or composed by Columba himself on Iona. Other ancient airs are:—Laud, Liguria, Milan, St. Ambrose or Treves, St. Anselm, St. Benet, and Sarum or Shalem. This last belongs to the fourth century. There are also Nicomedia, and Veni Immanuel, along with others. Many of the foregoing are sung in the old Church of Stobo in the present day, and have echoed within these ancient walls for eight hundred years.

#### A FAMOUS STOBO MAN.

Before passing from these references to the mediæval Church in Stobo, attention ought to be directed to one prominent man born either within this parish, or at all events in Upper Tweeddale—Michael Scot by name. Between the two dates 1175 and 1180 occurs the suppositious period of his birth. In 1275 Michael Scot and Richard Rufus had colonised certain waste lands near Peebles. Possibly Scot was educated at the famous Grammar School of Roxburgh. His name is associated with the Cathedral School of Durham, also with the University of Oxford. At Paris he was acknowledged as the supreme Master of Mathematics; it is also asserted that he took the degree of Doctor of Theology there; probably also he proceeded thence to Bologna, a great centre of learning. His chief occupation was found at the Court of Frederick II, King of Sicily, and later, Emperor of Germany. He wrote upon Alchemy, Medicine, and Astronomy. He was permitted to hold a plurality of Church Livings; and was appointed Archbishop of Cashel; but to the surprise of everyone Scot declined the appointment, being ignorant of the Irish language. In the year 1290 he visited both Scotland and England, and was received with great honour. Although Sir Walter Scott mentions Melrose as his place of burial this is by no means certain, although the locality was certainly within the Borders.

#### A DISTINGUISHED FOREIGNER.

Sometime near the middle of the 16th century an event occurred in connection with Stobo Church which deserves mention—viz., the Burial in the Church within an elaborate Tomb still to be seen, of the remains of a distinguished stranger, whose skeleton with crossed hands was discovered in 1863. Five coins were interred along with the body, the largest being inscribed "WOLF, Bishop of Nurnberg." The smallest coin was one of James V of Scotland and Magdalen his Queen, struck about the year 1537. The letter W was carved in relief on every stone of the arch of the tomb. An inference may be drawn from this, and from the largest of the coins, that the body of Bishop Wolf was that which had been interred there.

#### THE BEGINNING OF THE END.

Returning to the consideration of the

Church of Stobo:—In the year 1560, it had become plain, even to the Clergy of the Romish Church that the duration of the Roman Catholic Church in Stobo had all but come to an end, at least in that age. Reference has been made to the disposal of the silver-gilt Chalice to Tweedie of Dreva, along with the vestments of the Altars, in preparation for the coming Reformation of Religion. The Rector of Stobo had promised to pay his servitor £10 to take care of the grounds around his Manse in Glasgow. Other preparations were no doubt made, not at present discoverable. Similar proceedings but on a larger scale had been taking place in the parish of Peebles, and indeed all over Scotland. The Nobility and the other landlords were casting envious eyes on the possessions of the Church. The Clergymen on their part were endeavouring to feu and otherwise dispose of all they could. A great proportion of these Clerics was preparing to embrace the new doctrines and the new Faith. So the curtain fell upon the Romish Church in the parish of Stobo. For four hundred years the parishioners had worshipped according to the Doctrines and Ritual of the Romish Church. For five hundred years before that, the British Church of Kentigern or Mungo had survived more or less completely within the parish. And for the first six hundred years of the Christian era the Pantheistic Nature-worship of the Druids had prevailed, against which Ninian, Cuthbert and Kentigern had preached. Several Reformations of Religion had thus occurred up till the year 1560, in which year ceased the Worship of the Christian Religion according to the Doctrine and authority of the Church of Rome.

#### 1560. BEGINNING OF THE REFORMED CHURCH ACCORDING TO PROTESTANT FORM.

On the first day of August 1560 Parliament met in Edinburgh. A Petition was presented by Barons, Gentlemen and Burgesses praying that idolatry be abolished, the Sacraments be administered in their original purity; the Discipline of the ancient Church be restored; the Patrimony usurped by the Pope be recovered and utilised for the Upholding of the Ministry, the Founding of Schools, and support of the poor. Those who had signed the Petition were summoned and commanded to draw up under plain heads a Summary of that Doctrine which they desired Parliament to establish within the Realm of Scotland. Thus was originated and finished within four days

#### THE CONFESSION OF FAITH.

On the 17th August 1560, Parliament after full deliberation adopted this Confession of John Knox as the Confession for the Kingdom. Five of the temporal Peers are reported to have declined; among them Lord Borthwick who resided in the Northgait of



Peebles Manse in Ratounraw, Glasgow.

Peebles, and who had sought to eject the Trinity Friars of the Cross Kirk of Peebles from a property at Kinglands. These Peers are said to have maintained that they would continue to believe as their fathers believed. Three of the Bishops made an attempt at resistance; the remainder were silent.

On August 24th 1560, three Acts were passed:—(1) Repealing all previous Acts relating to Censures of the Church or the Worshipping of Saints; (2) Abolishing the jurisdiction of the Pope within Scotland; (3) Making it a crime to hear or say Mass. Legislation by Parliament thus completed the Reformation of the Church.

Organisation was not long in being effected. Eight Ministers and five Superintendents formed the original Staff of the Reformed Church of Scotland; and were located in different parts of the Kingdom. A Commission of Five was appointed to draw up the First Book of Discipline. In it the Office-bearers were divided into four classes—Superintendent, Minister, Elder, Deacon. The country was divided into Ten Dioceses, over each of which presided a Superintendent, who might be a Layman. The duties of a Superintendent were:—to erect Churches, to appoint Pastors, to preach at least three times every week. They were not to continue longer at their residence than three or

four months at a time; they were not to tarry longer than twenty days at one place when on a Visitation; they were to examine the life, diligence, and behaviour of the Ministers; also the manners of the people; they were to see that the youth were instructed, and the poor provided for; they were also to take cognisance of any crimes requiring the correction of the Kirk.

The duties of Ministers were exactly as those of the present day. But in addition to them, Readers were appointed in those districts in which there was an inadequacy of Ministers. They might exhort as well as read and pray; and they formed a class into which were admitted priests of the Old Faith, and from which expectants for the Ministry were drawn.

Elders occupied a position similar to Elders nowadays, but with an enormous power which they did not scruple to wield with severity. Deacons managed the temporal affairs of the Church. Elders and Deacons were elected for *one year only*. Ministers were elected by the parishioners; but at their Ordination the ceremony of Imposition of hands was forbidden as "the miracle had ceased."

REGARDING DIVINE SERVICE—In the large towns there was to be Daily Service; but in the smaller towns one day extra was to be

observed for Divine Service in addition to the Sabbath. Children were publicly catechised in the audience of the people. Meetings were held in suitable towns for the reading and interpretation of the Scriptures, but not for preaching. The Sacraments were to be administered four times a year; Baptism was to be celebrated in Church; Marriage was to take place in Church also and on Sunday. At Funerals no ceremony was to be used, nor sermon preached.

THE DISCIPLINE of the Church was excessively severe, and the Civil Magistrate was appointed to see carried out the Sentences of the Church. Excommunication was as dreadful as it had been in the Romish Church.

As for the PATRIMONY OF THE CHURCH:—Death Duties and Easter Offerings were abolished. All the other revenues of the Church were to be collected by the Deacons and applied to the Maintenance of the Ministry, to the Education of the youth, and to the Support of the Poor. Ministers' children were the care of the Church and were to be provided for.

IN EDUCATION—To every Church there was to be a School; in every large town a Grammar School; and the Universities were to be endowed.

THE POOR were to be provided for in their own parishes; but the able-bodied were to be made to work. The Romish Church had attended well to the poor. Under it there had been Hospitals, Almshouses and other provision for them.

One half of all the property in the Kingdom had belonged to the Church. Even a half of this would have sufficed to maintain the Ecclesiastical, Educational, and Parochial Establishments of the Kingdom; and the three heaviest Taxes on the Community of the present day would not have been required. The Gospel would have been preached; every child educated; and the poor provided for, all without Tax. No one would have been any the poorer; only some proprietors would not now be possessing their extensive estates; and public officials, not private factors, would be uplifting the revenues of the Monasteries and the Church. The Lords of the Secret Council never gave their consent to the Book of Discipline; but it was acted on by the Church as far as it was able to do so. The ecclesiastical arrangements were carried out, but the revenues were not allowed to be applied to its meritorious purposes. These revenues were grabbed by the proprietors, many of whom were seen now to have acted more from avarice than zeal for religious truth.

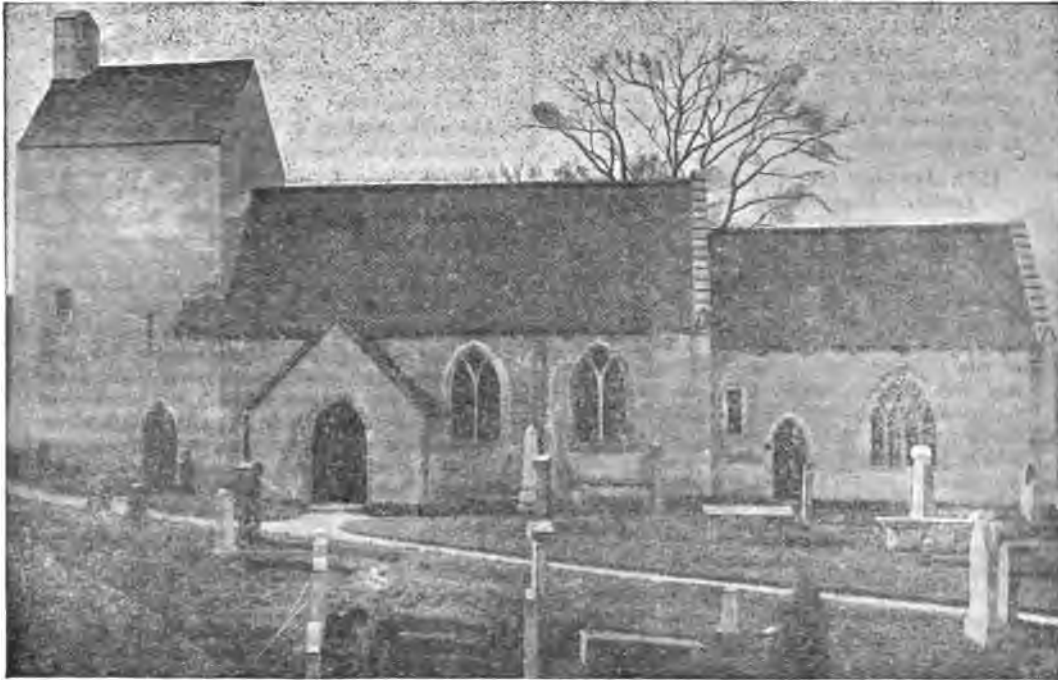
On the 20th December 1560 the FIRST GENERAL ASSEMBLY of the Reformed Church of Scotland met in Edinburgh in the Mag-

dalens Chapel. It consisted of six Ministers and thirty-five laymen. Its chief business was to approve of certain persons as Superintendents, Ministers, and Readers; the passing of laws of consanguinity; of laws regulating ecclesiastical elections; confirmation of testaments, etc. Deserving Officials of the Old Faith were to receive alms from the Church; all sayers and hearers of Mass were to be punished; and all public offices to be filled only by those of the Reformed Faith.

#### 1560.—THE CHURCH IN STOBO: REFORMED.

With symbolic appropriateness the Reformed Church in Stobo continued to worship in the building which had been used under the Romish Dispensation for four hundred years. So also in the case of many other Churches throughout the County of Peebles, in some of which Divine Service is celebrated to the present day. This is one of the circumstances which go to demonstrate that in 1560 there was no break in the continuity of the Church. Every Clergyman, and every worshipper in the Reformed Church had been a Roman Catholic, and many of the former had officiated as its priests. As has been stated, the buildings which had survived the riots of the Reformation continued to serve as places of Divine Service to the same people as had worshipped in them in pre-Reformation days, just as they had served their forefathers for centuries. The ritual, the doctrine, and the dogma were revised and re-formed; the fabrics themselves were swept and garnished anew; the congregations assembled as of yore. It is indeed a striking experience to contemplate Churches such as Stobo and Lyne, both in active use to-day, and to endeavour to realise that all down the centuries for over seven hundred years the bells of these village sanctuaries have summoned the sons of the soil and the lords of the manor without surcease, to worship God and hear the same evangel delivered as it was to their fathers ages before. The continuity of the Church has remained unbroken. It is to-day the same Church now as then—the Church of Christ of Ninian, of Kentigern and Cuthbert; reformed by Wilfrid, later by Queen Margaret, and 1560 by John Knox.

1562. During the few years immediately following the Reformation of 1560, the rich Benefices of the Church remained still in possession of the Romish Ecclesiastics, or of those powerful noblemen who had laid hands on them; and the Clergy of the Protestant Dispensation were either starving, or else inadequately paid. In this state of affairs the Privy Council conceived the plan of allowing the old Romish Clergy to retain two thirds of their Benefices for life, and of appropriating the remaining third partly for the Ministry, and partly for the Crown. The Romish Clergy were therefore ordered



Stobo Church,—12th Century.

to produce their rent rolls, and the Superintendents at the same time to compile lists of the Reformed officials who required support in order that accurate calculations might be made.

#### THE THIRDS.

After some delay, the Thirds were found to amount to the sum of £72,491, to which must be added other £1389, 10s., which had at first been omitted from some smaller Livings. In the end, the stipends as allowed to the early Protestant Clergy would be equivalent in modern purchasing power to sums of from £70 to £200 per annum. The Ancient Church, however, was not completely cleared for a long time. Romish Clergy still occupied the manse, cultivated the glebe, lifted the tithes, sat in Parliament, presided on the Bench. But Protestant preachers occupied the Churches and expounded the Scriptures and celebrated the Sacraments, whereof there were now but two in place of seven.

1563, August 27, Mary Queen of Scots possibly passed through Stobo this day on her way from Skirling to Peebles.

#### PRESBYTERIANISM 1560-1572.

From 1560 to 1572 the Government of the Church was by Presbytery, its officials comprising Superintendents who might be laymen, Ministers, Readers, Elders, Deacons.

John Knox had a principal share in composing the Book of Common Order which soon took the place of the English Prayer Book. In it were Morning and Evening Prayers, an Order for Baptism, an Order for Communion, for Marriage, for the Visitation of the Sick. Later there were added to it forms for the Election of Ministers and Superintendents, for Excommunication, and for Public Repentance. The Minister authoritatively absolves the penitent of his sin, and declares it to be loosed in Heaven.

Some of the airs sung in the Churches in the early years of the Reformed Church were:—Weimar, Calvin, Carmel, Commandments, Lausanne, Old hundredth, Old 117th, Old 124th, Old 134th, Coleshill, (altered as Dundee, or Windsor), Gethsemane, Southwark, Winchester, and many others, now become classical in the Service of Praise in the Scottish Church.

#### 1567 DECEMBER 15—THE REFORMATION RATIFIED.

On this day the Reformation of the Church of Scotland was ratified by Act of Parliament. This is considered by purists in Law to be the true date of the Reformation. The examination and Admission of Ministers was to lie with the Church; but the Presentation was still to belong to the ancient lay Patron.

of the Benefice. If, however, he failed to present within six months, the right was then to devolve on the Church. After 1579 Marriages were allowed to be celebrated on week days, provided a sufficient number of witnesses was present, and preaching held at the same time.

1572, JANUARY 12. THE CONCORDAT OF LEITH. COMPROMISE—EPISCOPACY WITH PRESBYTERY.

In the Church at large confusion had been increasing regarding the temporal possessions of the Old Church. The former Abbots and Bishops were dying out; they had been Superiors of a large part of the country, and as in many cases they had left no successors, their tenants and feuars were not able to obtain entry to their lands as there were none to give it. To rectify this an Act was passed by the Scots Parliament in 1571 declaring that all such ecclesiastical tenants and feuars were thenceforth to hold their possessions and feus direct from the King. This resulted in many cases in virtual confiscation of the Church lands by the Crown. Much property and considerable Teinds were bestowed on powerful noblemen, leading to great secularisation of the Patrimony of the Church. Such wholesale plunder of the Church could not be tolerated; nor of course would the Nobility qualify for holding Church lands by their becoming Clergymen. Nor was it politic either to allow the Spiritual Estate, the first in the realm, thus to come to naught. Another difficulty arose from the fact that it would be impossible for the College of Justice to be maintained without the Eight Ecclesiastical Senators to which it was entitled, seeing that the Reformed Church had forbidden its Ministers to act as Judges. A consideration of all these problems led to the mutual acquiescence between Church and State which is known in history as The Concordat of Leith. Some of its provisions were that ecclesiastical titles and dioceses were to remain as they were before the Reformation, at least for the present. That a Chapter of learned men be attached to every Cathedral. That Bishops have no more power than Superintendents, and like them be subject to the General Assembly. Abbots and Priors were to be continued as part of the Spiritual Estate; but before Admission they be examined by the Church; that from their Benefices enough be secured for the maintenance of the Ministers; and that they do not act as Senators of the College of Justice.

Qualified Ministers were to be placed in every part of the country; each one residing in his own parish; signing the Confession of Faith; holding no pluralities (additional offices) celebrating the Sacraments; taking the oath of allegiance to the King. Livings

below £40 in value to be bestowed on Readers. All provostries, prebends, chaplainries, &c. to be bestowed on Bursars in all the liberal professions.

On the 6th of August the General Assembly meeting at Perth gave a reluctant consent to the provisions of the Concordat as a measure of expediency, and by no means final. Two Archbishops and several Bishops were at once appointed, in most cases being the nominees of powerful patrons. The popular opinion at the time being that those Clergymen received the ecclesiastical titles and positions in order that they might legally draw the ecclesiastical revenues, the bulk of which were absorbed by the lay patrons. Such were the nicknamed TULCHAN BISHOPS who served to milk the Benefices for the benefit of their patrons, much after the method by which a fictitious calf was set beside a cow in order to induce it to yield its milk more freely. John Knox, now an aged man, gave a modified consent to this

REINTRODUCTION OF EPISCOPACY;

he died on the 24th November 1572. He would be described in the present day as a Broad Church Clergyman; and he actually sent his sons to the University of Cambridge to be educated for the English Church. He himself had been formerly offered a Bishopric in the Church of England before the Scots Reformation.

FIRST MINISTER OF STOBO.

1574. The ecclesiastical history of the parish of Stobo after the Reformation begins at this date, fourteen years after the fall of the Romish Church. What had happened in Stobo parish during these fourteen silent years is unknown at present. JAMES STEWART was the first Protestant Minister of Stobo. Glenholm, Drummelzier, Broughton and Dawyck were also under his charge. His stipend was £73 6s. 8d. out of which he had to sustain the Reader. His relict, Alison Cockburn, lived many years after him. He was succeeded by Adam Hepburn in 1592. In 1576 the Exhorter or Reader was Thomas Neilson. His stipend was £26 13s. 4d.

Regarding the BARONY of Stobo during all those years, it continued to be administered after the Reformation by Archbishop Beaton or his representatives of the Romish Faith. But in 1577 (May) the new Order of Protestant Archbishops took up the administration from their predecessors. James Boyd, Archbishop of Glasgow for sums of money paid towards the reparation of Glasgow Cathedral and sustentation of his Episcopal See granted in feu ferme to James, Earl of Morton, the lands, barony and mill of Stobo, the lands of Dreva, the lands and barony of Eddlestoun, &c., for the annual payment to the Archbishop for Stobo and Dreva of forty-three bolls of barley, and 172 kain

fowls. In 1581 on the forfeiture of the Earl of Morton's estates the Barony of Stobo reverted to the Crown, although in 1579 the Earl had granted the Barony to James Douglas his natural son Commendator of Pluscarden.

Mr Renwick has thus traced the further history of the Barony:—In 1587, August 9, King James granted in feu ferme to Sir John Maitland of Thirlestane, the lands and Barony of Stobo with the Mill, and the lands of Dreva. He paying annually, therefor, 40 Bolls of Barley, 172 poultry, and the kain fowls, or ten shillings for each Boll, and six-pence for each fowl.

In 1588, May 24, the lands were confirmed to him along with the Patronage of the Parish Churches of Stobo, Eddlestoun, Drumelzier, Dawick, and Broughton; pertaining of old to the Archbishopric of Glasgow.

In 1591 it was confirmed again to him.

And in 1593-4, the King confirmed to John Lord Thirlestane, Chancellor, and Jeanne, his spouse, several lands including the above.

#### THE VICARAGE OF STOBO.

Having considered thus far the destination of the Barony of Stobo, the fate of the Vicarage next claims attention. The Archbishop of Glasgow before the Reformation had sought to bestow the Vicarage of Stobo along with other Vicarages upon the University of Glasgow, for the support of its professors and the encouragement of learning. If this arrangement were really carried out, the surplus revenues of the Vicarage after paying the resident Vicar would go to the University. But the APPOINTMENT of the Vicar remained with the ecclesiastical authorities. In 1513 the Archbishop presented John Colquhoun as Vicar of Stobo, who may probably have been a relative of the Prebendary Mr Adam Colquhoun. In the same year the parishioners had elected as their parish clerk Walter Tweedie in succession to the late Thomas Tweedie.

1580. If the Transfer of the Vicarage of Stobo, referred to *antea*, ever took place, it must have at a later period reverted to the Church because in June 1580, a charter was granted by Robert Douglas, perpetual Vicar of Stobo, whereby he with consent of the Archbishop and Chapter of Glasgow, granted in feu ferme to John Tweedy tutor of Drummelzier and his heirs male, the Vicarage lands of Stobo, with the pasturage of twenty-four souns of sheep, lying on the east side of the lands of Stobo, also the Vicarage lands of Dawick, with the pasturage of forty-eight souns of sheep; the church lands of Drumelzier, with the pasturage of forty-eight souns of sheep; the fourth part of the church lands of Broughton-sheills with the pasturage of

eight souns of sheep. Reserving four acres from each church land with one acre of the said fourth part and the Mansees of the Readers or Exhorters of the foresaid Churches. Paying yearly to the foresaid Vicar, for Stobo forty shillings; for Dawick five merks; for Drummelzier five merks; for Broughton-sheills eighteen shillings and eight pence; with three ariages and three carriages (services of horses and carts) for Stobo; and six shillings and eight pence for Augmentation.

1581-2. The above confirmed by the King.

#### 1580. THE FAILURE OF EPISCOPACY; PRESBYTERY RESTORED UNDER ANDREW MEVILLE.

Andrew Meville had returned to Scotland after an absence of ten years on the Continent, possessing a European reputation, and having the confidence of all the chiefs of the Reformation in Europe. He found that Episcopacy had already existed in Scotland for three years and had not done well. In the meetings of the General Assembly occurring during the following years Melville took a leading part in impugning Episcopacy and the Bishops. His knowledge of the Scriptural teaching on the subject, and his experience of the feeling thereupon among the leading scholars on the Continent carried great weight in these Assemblies. Measures—at times of a temporising character, and at others, of a retrogressive character, were alternately carried; and in 1580 the downfall of Episcopacy for the time consummated. The General Assembly in this year declared against Episcopacy. It pronounced the Office of Bishop to be unlawful. It ordained all Bishops to demit Office. It ordered them to cease from preaching the Word or administering the Sacraments until they had been admitted anew by the General Assembly. In fact the Church in 1580 reverted to the policy of 1560. All Ministers were to be equal; Superintendents were even to cease.

In the previous year (1579) the first edition of the English Bible was printed in Scotland.

1581. In this year it was reported to the Assembly that excluding the Diocese of Argyll there were in Scotland 924 Kirks. It was proposed to reduce that number to 600, and to modify their stipends thus:—100 parishes at 500 merks each; 200 at 300 merks; 200 at £100; 100 at 100 merks.

There were to be fifty Presbyteries of twelve Churches each. At the decease of a Minister the Benefice was to be divided equally between his representatives and the new intrant. All Benefices were to be appointed gradatim, the youngest Ministers to the lowest, and so on to the highest, for periods of three years. All gentlemen and yeomen

possessing property of a certain value were to provide themselves with copies of Knox's Book of Common Order.

From the description of a Communion celebrated in one of the City Churches in Perth it appears that the Choir of the Church where the principal altar had formerly stood, was reiled off and was occupied with tables and chairs. The Communicants entered by two doors in the rails, giving their tokens and alms to the Deacons as they entered. There were two Ministrations, one at five, and the other at nine a.m.

In this year (1580) Presbyteries were formed.

1582. In the General Assembly that met this year it was stated:—As for the Presbytery of Tweeddale, forasmuch as the Assembly understandeth that by reason of the rarity of qualified Ministers in these bounds, a Presbytery cannot at present be erected there, and that also, divers unfit for the function of the Ministry as yet remain in office, the Assembly giveth commission to their brother John Brande to visit Tweeddale and with all convenient diligence to summon before the Presbytery of Edinburgh such as shall be judged unfit for their functions, to give trial to their doctrine and sufficiency and if they be found insufficient, to deprive them of their offices.

#### THE ORDER OF SERVICE IN THE REFORMED CHURCH.

The *English Prayer Book* was read in the Scottish Churches first of all; but after a short time it was replaced by *THE BOOK OF COMMON ORDER*. This was a version of the Liturgy in use in the Reformed Churches on the Continent. By this Book the Service of the Church of Scotland was regulated until 1645. The first part of the Service was conducted by the Reader from the lectern. It consisted of Praise, Prayer, Scripture, and at some places the Decalogue and the Creed. The Minister then entered the pulpit and knelt for private devotion. He began with one prayer, or two prayers with praise between. After this there was sermon, then a prayer of Intercession, and finally the Benediction.

In all the towns, and in the principal villages, there was Daily Morning and Evening Prayer in the Churches. And in many places the Churches remained open all day for the private devotions of the people.

#### THE BLACK ACTS:

##### THE KING WOULD FAIN BE POPE.

1584, May 22. The Black Acts. These Acts were passed by the Scots Parliament which met on this day. One of these Acts ratified the three Estates of the Realm, making it treason for anyone to speak evil of any one of the three; this was to protect the

Bishops. Another Act declared the King to be supreme in all cases, and over all persons, and to decline his judgment was treason; this was to check the boldness of men such as Melville. All Convocations were declared to be unlawful except those especially licensed by the King; this was to restrict the powers of the Church Courts. Another Act placed the chief jurisdiction of the Church in the hands of the Episcopal body, for the Bishops were to do what the Assemblies and the Presbyteries had been wont to do. By another Act it was ordained that no one privately or publicly in sermons, declamations, or in conferences, should utter any false, untrue, or slanderous speeches to the reproach of the King or Council; or meddle with the affairs of the King and Estates under penalties. Of these Acts, the one which caused most consternation was that alleging the supremacy of the King over all cases and persons. The latter was allowed; the former was denied. It has always been maintained that in matters purely spiritual the Church Courts possess an independent jurisdiction, from which there is no appeal. The defence of this great principle has formed a large part of the history of the Church; and has been the source of much suffering in the Church, both in persecution and in schism. The practical effects of these Acts were that the King might once more set up Bishops, to whom all must be subject; he might interdict the General Assembly and Presbyteries; he might close the mouths of outspoken Ministers. In addition the King was to be supreme Head of the Church in matters purely religious and ecclesiastical. The dispute lay between the Prerogative of the King which James and his successors considered to be divine; and the Headship of Christ over His Church. This was the casting down of the gauntlet between the Court and the Church, in a struggle which did not finally close until the Revolution Settlement of 1690 after the Stuarts had been finally banished by the Revolution of 1688.

The sacred tunes—Evening Hymn, Tallis, and Chant 226 in the Scottish Psalter, may be traced to the year 1585. In the Church at large, general consternation was created by the passing of the Black Acts by the Scots Parliament. Many of the more outspoken Ministers fled, some were imprisoned, others were banished north of the Tay. The Church received a severe blow when Craig, who had been the Colleague of Knox and who had at first held out strongly against the King, not only signed a Deed of submission, but counselled his clerical brethren to follow his example. This defection disheartened the great bulk of the Ministers in their resistance, and the great majority of them, erstwhile champions of the Reformed Church submitted to the will of the

King, and agreed to the Provisions of the Black Acts. Not only so, but Lord Maxwell inferring that the time was ripe, actually assembled all those around Dumfries who had been practising the Romish Ritual in secret, and on Christmas eve 1585 celebrated Mass at midnight amid the ruins of the Collegiate Church of Lincluden. For this, however, he suffered imprisonment. On the 10th of May 1586 the General Assembly met. At its sittings the Ministers argued the whole question of Episcopacy with the King in person; and ultimately the Church gave its sanction to a species of modified Episcopacy.

There were in the Church therefore at this time Archbishops, Bishops, with a greatly diminished prerogative, also Synods, Presbyteries, and Kirk Sessions. In many matters the Bishops were to receive directions from the Presbyteries, and they were to be answerable to the General Assembly.

#### 1587. CONFISCATION OF THE PROPERTY OF THE CHURCH.

When the Scots Parliament met in this year, an Act was passed annexing the Temporalities of all Benefices to the Crown; but reserving the Teinds to the Church. The Church was thus plundered, and the Bishops greatly impoverished. The ancient possessions of the Church were lost to the Church for ever. Temporalities are the ecclesiastical revenues arising from lands, tenements, &c., as opposed to the Spirituality of a Benefice. Teinds are the tenth part of the produce of the land; they were in practice actually collected by the Minister himself or his servants, for example, by lifting every tenth sheaf among the stooks as they stood in the harvest field. Teinds were likewise collected from fowls, eggs, butter, herrings, &c. There are no written titles to the Teinds; the system is as old as the days of Melchisedeck who received Tithes from Abraham.

1586, October 12, **RESOLUTION** signed by Peeblesshire Ministers. This Resolution was drawn up by the Synod. It was to the effect that in the Church of Scotland there were at the time no Divided Opinions touching the true policy and Government of the House of God: and that they held to the policy as practised before May 1584: and that those who subscribed the letter to the King did so in so far only as the laws of the King were agreeable to the Word of God only: not allowing the tyrannical Supremacy of Bishops over Ministers and their laws which directly impugn the Word of God. Among those who signed are the names:—Archibald Douglas, Minister at Manor; Adam Dickson at Peebles; Robert Alane at Newlands; Archibald Douglas at Kirkurd; Thomas Bisset at Drummelzier. There is no mention of the Minister of Stobo

who may not have been a member. At this time in the public services of the Church kneeling was the common posture at prayer; and in 1587 the Kirk Session of Glasgow enjoined all persons to bend the knee to the ground. 1588 was the year of the Spanish Armada which inflicted so crushing a blow to the Romish Cause in this country.

Among the sacred melodies of this period are Eisenach, and Southwell or Denham. In this latter year the General Assembly enacted a law against BURIAL WITHIN KIRKS. No one was to be allowed to do so; no Ministers were to grant permission. All breakers of this law were to be suspended from all benefit of the Kirk until they made public repentance; and Ministers who agreed to the practice were also to be suspended from office. Thorough stones even were not to be laid in Churchyards.

1589. Subscribing the Confession and the Covenant. The name of Archibald Douglas, Minister of Peebles occurs in the List of select clergy chosen to promote the subscription to the Confession of Faith, and the Covenant over the whole Kingdom.

1590, August 4. **KING JAMES'S TESTIMONY TO THE CHURCH.** The General Assembly was now sitting, it was a few months after the King had been married by a Presbyterian Minister, David Lindesay. At the eighth sitting of the Assembly, the King made use of the following words:—"I praise God that I was born in such a time as in the time of the light of the Gospel; to such a place as to be King of such a Kirk, the sincerest Kirk of the world. . . . I charge you my good people, Ministers, Doctors, Elders, Nobles, Gentlemen and Barons to stand to your purity and to exhort the people to do the same. And I, forsooth, so long as I brook my life and crown shall maintain the same against all deadly."

#### 1592. THE MAGNA CHARTA OF THE CHURCH. PRESBYTERIANISM.

On the 29th May the Scots Parliament met. It discussed a petition presented to it by the General Assembly of May 21. It thereafter passed an Act confirming the Liberty of the Church; giving a legal jurisdiction to its Courts; repealing the Black Acts of 1584 in so far as they affected ecclesiastical authority in matters of religion; and stipulating that Presentations to Churches thenceforth be directed not to the Bishop but to the Presbyteries, before being handed to the Presentees. This Act was equivalent to the entire subversion of the Episcopal polity in the Church and the Re-establishment of the Church upon the basis of Presbyterianism. But there was no hope of the Church regaining her Temporal possessions. This, then, was the end of the Twenty Years' Struggle. From 1572 Presby-



tery and Episcopacy had been intermingled, but had not assimilated. Now in this year 1592 the Victory lay with Presbytery. Episcopacy meanwhile was laid low.

At this time there were still upwards of four hundred Churches still unsupplied with Protestant Ministers. The Reader had gradually changed from his original office until by this time he in many places discharged the duties of clerk or precentor. "Any Minister or Reader that taps ale, beer or wine, and keeps open tavern should be enjoined by the Commissioners to keep decorum." (Act of Assembly).

In place of the Romish Festivals, the Reformed Church substituted Fasts for special occasions. The abstinence lasted from Saturday at eight at night till Sunday after five o'clock, and then only bread and drink to be used, and that with great sobriety. Gorgeous apparel was to be disused during the whole time of Humiliation which lasted from the one Sunday in the morning until the next Sunday at night. The public Services were to last for three hours in the forenoon, and two hours in the afternoon; the remainder of the day being passed in private meditation. During a Fast there was Daily Service in the Churches for two or three hours. The public penances of the Reformed Church were far more severe than those of the Romish Church had been.

Palestrina, Resignation, and Victory, are some of the examples of Church music dating from this period.

1592, June 22. ADAM HEPBURN, second Minister of Stobo. He was presented and admitted to the Church and Parish of Stobo on the 22nd of June. He was collated on August 15. At this stage of the Church's history collating meant receiving the sanction of the Presbytery of Ministers to the Presentation by the Patron or the King. Adam Hepburn died in 1602 in the eleventh year of his Ministry. His books were estimated at a hundred merks; utensils, &c., at £40. His inventory and debts amounted to £587 13s. 4d. His debts exceeded his goods. He married Agnes Foulis, who survived him and left issue. It is thus that Adam Hepburn's life is summarised by Dr. Hew Scott.

At this time the Church embraced the whole population, and was unbroken by schism. The Civil power did not disturb it. There were but two grievances—Lay Patronage, whereby laymen presented Ministers to parishes without consulting congregations, and (2) poverty of the Ministers.

1595. The arrangement of the tunes in the Psalter of this period is supposed by some to shew that standing was the common posture in praise. During sermon the people usually sat with their hats on, and

they even at times applauded the preacher. Song Schools were prominent features in all large towns.

#### TRIAL BY COMBAT.

Leaving things secular, it is interesting to note here a case of Trial by Combat which took place in this year on Edston Haugh not far from Stobo. The disputants were two members of the Household of the former Provost of Peebles, Lord Hay of Yester, who resided at Neidpath Castle. The challenger was George Hepburn, and the defender John Brown. Licence was obtained from the King, and the Combat was arranged to take place on Edston Haugh. Both the combatants were mounted and carried swords and spears. Hepburn, the challenger, overcame Brown and bore him to the ground, thus vindicating his honour according to the usage and judgment of the time. But Brown obstinately refused to make any confession of his wrong; however, Hepburn spared his life at the desire of the judges. For a long time after Brown bore a deadly hatred towards his vanquisher and he swore to be avenged. This continued until 1605 when on November 26 Brown was summoned before the Privy Council, where he in the end declared—"albeit he had borne feud against Hepburn in time bygone, he was content in obedience to the Council to be reconciled with him, and gave his oath that from his heart he remitted all rancour and should never quarrel with him thereafter, and took him by the hand and were reconciled together."

#### 1585. A CONSTANT PLATT OR BENEFICE REGISTER.

The Assembly in this year ordered such a register to be drawn up by every Presbytery, containing information as to every Benefice within the Bounds, under the following heads—the name of the Benefice, whether other Benefices have been annexed to it, name of the patron of the Benefice, name of its possessor, by what right the same is brooked or enjoyed, the old rent, the present rent, the just avall thereof, and what kirks may be united or divided.

It was an unspeakable misfortune to the Church that this intention was never fully carried out; for by means of this register all the properties and stipends with other details such as servitudes, glebes, rights, &c., belonging to every parish in Scotland, would have been recorded and preserved, thereby preventing much loss and despoiling of many Benefices in the Church. In the present day, however, this commendable plan has been restored mainly at the instance of the Rev. Dr. Burns, Minister of Lady Glenorchy's, Edinburgh. By its means, what remain of the Church's belongings in the various parishes will be carefully registered,

and at intervals examined by Committees of the Presbyteries. This will be of special value in the case of Sacramental Plate, Kirk Session Registers, &c.

1595, October 11. Records of the Presbytery of Peebles. These valuable records begin at this date, the earliest being written in a volume in a good state of preservation and ending with the year 1626. It is preserved along with the other volumes of the series in the safe of the Presbytery. The whole series has been deciphered and transcribed, and from them, the history of the various parishes extracted by the present writer. From this date, therefore, the ecclesiastical history of Stobo will be taken from the Records of the Presbytery and Kirk Session.

#### ANENT THE TWEEDIES.

At this point it may be of some interest to quote a few references to the members of the powerful Family of Tweedie, which dominated the history of Stobo and Drummelzier for so many centuries, and in the end came to naught. Much is heard of this turbulent clan in the following pages, in political, in ecclesiastical, and in domestic matters.

In 1559, December, a respite was granted under the Privy Seal to six Tweedies, to last for nineteen years, for the cruel slaughter of umquhile William Geddes, son and heir apparent to Charles Geddes of Cuthillhall.

In 1565, March 19, the Privy Council Record contains a long list of persons charged with being concerned in the slaughter of David Rizzio at Holyrood on the 9th of March. In this Roll of the alleged assassins are seen the names of William Tweedie of Drummelzier, and Adam Tweedie of Dreva.

In 1574, December 6, Thomas Cant of St. Giles' Grange, became surety to the amount of £2000, for Adam Tweedie of Dreva, that Tweedie would appear at a certain date before the Regent and his Privy Council, to underlie such Orders as sha'll be appointed for the weal and quietness of the country; and also that he and his retainers would cease molesting Charles Geddes of Rachan, and members of that family.

1584, November 10. Eight Tweedies hailing from Estates round about Stobo and Drummelzier compeared before the King's Majesty, and the Lords of his Secret Council, charged with certain treasonable and capital crimes. They were all lodged in various prisons to await their trials.

In 1589 and 1590, the Tweedies sought protection from the Geddesses and Naesmyths; and vice versa. The parties gave sureties to this effect to one another at various dates during those two years; shewing the disturbed condition of the whole country-side.

There were so many branches of those powerful families, each branch possessing an estate easily accessible to its enemies, that it must have been impossible to avoid being involved in these party feuds at this time. There was Tweedie of Dreva, the head of the clan, and a great robber chief; there were Tweedies of Stanhope; Tweedies of Howgait; Tweedies of Drummelzier; Tweedies of Frude, with many others. Rachan, the home of the Geddesses, lies in the valley at the very feet of all these robber strongholds. Posso, where the Naesmyths lived, was better off, the watershed of Scrape separated them from their enemies, though at the same time it cut them off from their allies the Veitches of Dawyck. And amid all this intestine strife, the Ministers of Stobo, Drummelzier, and Dawyck endeavoured, bravely and fearlessly, to do what they considered to be their duty by Divine Right. No one was exempt from their discipline, and perhaps the Tweedies who waylaid and robbed the Ministers on the weekdays, were the most frequent culprits in the place of public repentance on the Sabbaths. Nothing was lost in the matter of penance by the Reformation!

Four years before the Records of the Presbytery begin, the Tweedies had perpetrated a most brutal murder, that of James Geddes of Glenhegdon. This same James Tweedie of Drummelzier had already committed many murders, notwithstanding bonds and promises. On this occasion Tweedie and his accomplice haunted the streets of Edinburgh for eight days in search of their victim. At last they learned on the night of the 29th December from spies that the Laird was at Davie Lindsay's Booth in the Cowgait shoeing his horse. Tweedie divided his company into two bands that lurked within two closes, then making a rush upon Geddes, whose back was turned, they "shamefully, cruellie, and dishonestly slew him with shots of pistolets behind his back." After protracted proceedings, as usual, the Tweedies appear to have got off lightly.

1596, October 11. First Minute of the Presbytery of Peebles. Adam Hepburn, Minister of Stobo, was the Moderator. Every Minister was appointed to inform his congregation of the resolutions come to in the recent General Assembly. It was decided also that marriages be no longer made on Sunday.

1586-7, January 20. Adam Hepburn, Minister, appointed to summon the Vicar of Stobo.

1597, April 1. The question to be advised by the Synod is what order shall be taken with Alexander Horsburgh of Harkus for certain blasphemous speeches uttered by him in Stobo, there being none to verify the same but one woman.

1597, May 12. Compeared Alexander Horsburgh of Harkus and confessed the blasphemous speeches uttered by him in Stobo. The Presbytery ordain him to compear in the Kirk of Stobo on Sunday next in the place of repentance and there to confess his offence publicly, and to promise never to do the like again and to crave God's mercy.

1597, June 16. It was concluded that the Presbytery should be transported to Stobo from Peebles, beginning the next day.

#### VISITATION OF STOBO CHURCH.

1597, July 28. After invocation of God's name and Exhortation, the Minister was put forth, and the usual questions put to the parishioners; who had no fault to find: the Minister taught on Sundays in the forenoon and afternoon, in the latter case by catechising. They professed to be profitted under his ministry; and as to discipline, if not well observed, it was their fault and not the Minister's.

1597, August 15. The Presbytery ordain intimation to be made in all the Kirks next Sunday of a Public Fast to be held throughout the whole Presbytery till the harvest be done.

#### THE PLATT.

1597, December 1. The Presbytery appoint the Minister of Stobo to wait upon the Platt. The foregoing reference to the Constant Platt means the Royal Commission appointed in 1596 as a public Board or Platt for planting vacant Churches, and investigating the sources of supply of provision for stipends. It also adjusted all matters between titulars of Teinds, Heritors, and Ministers for the due provision of the last.

Particulars of its plan and operations may be seen in Calderwood's History of the Kirk of Scotland, vol. v, pp 413, 421, etc.

An earlier reference to the Platt is the following:—

1590. Speech of King James VI on hearing an advocate reason before the Lords Commissars of Edinburgh, in an action by the Laird of Craigmillar against his wife:—"Your reasoning is like this which the Ministers use:—there can be no preaching without Ministers; Ministers cannot be had without livings; livings cannot be had without a Platt; ergo, the Gospel cannot be preached without a Platt.

#### TACKS OR LEASES OF CHURCH LANDS.

1597, March 2. The quhilk day Adam Hepburn, Minister of Stobo at the desire of the Presbytery, has willingly obliged himself by the tenor hereof not to sett any Tacks, notwithstanding any licence purchased, or to be purchased, without advice of the Presbytery, sic subscribitur, Adam Hepburn.

#### PROCESS AGAINST THE ROMAN CATHOLIC VICAR.

1598, June 29. The quhilk day, Mr Andro Cunynhame, pretended Vicar of Stobo, being summoned to compear before us, did not compear, being called upon once, twice, thrice, according to order. Quhilk Summons contains in effect as follows:—We, the Presbytery of Peebles, to our lovite (beloved), George Porteous, executor hereof, conjunctlie and severallie speciallie constituted, greeting! We charge you that you lawfullie summon, warn and charge Mr Andro Cunynhame, pretended Vicar of Stobo, to compear before us in the Croce Kirk of Peblis the XXIX day of June next to come, in the hour of Cause, to hear and see himself deprived from the said Vicarage of Stobo, for non-residence, and not serving the Cure, and for sic uther causes as we have to lay to his charge; or else to allege a reasonable cause why the same should not be done. With certification as effairs as ye will answer to us thereupon. The quhilk to do we commit to you conjunctlie and severallie our full power by this our precept; delivering the same, by you duly execute and indorsit, again to the bearer. Given under the subscription manual of our Moderator and Clerk at Peblis the 15th day of June 1598.

Upon the XXVII day of June, I, George Porteous, Officer, passed at the command of the precept within written, and lawfullie summoned Mr Andro Cunynhame, Vicar of Stobo, and personallie apprehended and delivered to him one copy, and affixed another copy upon the yett (gate) of his dwelling-house; and this I did before these witnesses — Adam Hepburn, Minister of Stobo; and Mr John Fairfoull, with diverse uthers.

The Officer ordained to summon Mr Andro Cunynhame *pro secundo*.

1598, July 6. Mr Andro Cunynhame, pretendit Vicar of Stobo, having been called in due form three times at the Kirk doors compeared not, to hear and see himself depriyvit from the said Vicarage for none-residence and nocht serving the Cure, and for other causes to be laid to his charge, or else to allege a reasonable cause why the same should not be done: Robert Porteous, the Presbytery's Officer, reported that he had lawfully summoned the said Andro at his dwelling-house and after six several klocks at his yett, the said Robert affixed a copy upon his said yett, because he could not apprehend him personallie; and this was done before these witnesses, John Hepburne, burgess of Edinburgh, Patrick Hepburne there, and Thomas Wilson, skinner, burgess of Edinburgh, with others.

1598, July 7. The Presbytery ordain the



Interior Stobo Church—Roman Catholic Period—Previous to 1560.

same Mr Andro Cunynhame to be summoned as for the third time and in case he compear not he shall be holden as confessed.

#### THE VICAR DEPRIVED.

1598, July 13. The same day Mr Andro Cunynhame having been duly summoned and called three times at the Kirk doors, did not compear, therefore the Presbytery concluded and deprived the same Mr Andro from the Vicarage of Stobo conform to the laws of the Realm and Acts of the Kirk.

In 1598 and again in 1602, Mr Andro Cunynhame, Vicar of Stobo, is mentioned in the Register of the Privy Council. In the former year the Vicar accompanied Ambassadors sent by King James VI to the King of Denmark and Princes of Germany to inform them of his presumptive Succession to the Crown of England.

1598, July 20. Adam Hepburne, Minister at Stobo reported that the Lady Scroggs and Agnes Morison had not satisfied in the Kirk of Stobo as ordained by the Presbytery. John Ker, Minister of Lyne, is ordained to admonish them to satisfy in the Kirk of Stobo otherwise he will proceed against them with public admonition.

1598, July 20. The Presbytery ordains that no Bairns shall be baptised, nor marriages made of any parishioners, that want understanding, except they resort to the preaching of the Word at the Kirks where they get the benefit.

Stobo, 1598, July 27. Reported by Adam Hepburn, Minister of Stobo, that the Lady

Scroggs and Agnes Morison have satisfied in the Kirk of Stobo.

Stobo, 1598, August 10. Compeared Adam Twedy of Dreva to answer anent planting the Kirks of Drummelzear, Dawyck, and Broughtoun within the parsonage of Stobo; the Presbytery allow him other fifteen days to prepare his answer.

#### A FAST.

1598, August 24. Intimation to be made next Sunday throughout all the Kirks within the bounds of the Presbytery of a Fast, to be on the following Sunday and the other Sundays following during the time of Harvest: and the Application in Doctrine to be to that effect.

1598, September 7. Compeared the goodman of Draway, and promised on this day fifteen days to give a resolute answer as to what he will give for planting of the Kirks of Drummelzier, Dawick and Broughtoun.

#### PILGRIMAGE TO THE CROSS KIRK OF PEEBLES.

1599, May 10. On this day the Minister of Stobo and John Fawcayde and the Minister of Innerleithen, William Sanderson, along with the Bailies of Peebles and certain other gentlemen who had been appointed to lie in wait and apprehend any who should come in pilgrimage to the Cross Kirk of Peebles as had been the custom for hundreds of years before the Reformation, now reported to the Presbytery that they had apprehended certain men and women, from Hawick, Selkirk, Minto and other places. The Presbytery

ordered letters to be written to the Presbyteries in which they lived so that proceedings should be taken in their cases.

#### VISITATION OF KIRKS.

1599, June 7. The Brethren of the Presbytery think it meet about the Visitation of Kirks:—That where the Kirk is planted with a Minister, that two or three of their number shall be sufficient to visit that Kirk. But where the Kirk is not planted with a Minister, the whole Presbytery shall be present, under the pain of public rebuke, and a fine of ten shillings to go to the Clerk.

1599, June 21. The Minister of Stobo, Adam Hepburne, and the Minister of Kilbucko, John Wemyss, were ordained to ride to Edinburgh to advise with the rest of the Brethren anent the Answer to be given to His Majesty for continuing of the Fast according to the Letter of the Presbytery of Edinburgh directed to this Presbytery; and on their return to report the same, so that every brother may inform the others.

#### BON-FIRES.

1599, June 28. On enquiry as to how the Fast was kept? it was answered by all the Brethren that it was well kept; Praised be God! The Presbytery ordain that each Minister shall try within his own Parish the great profanation done by some in making bane-fyres, And to cite them before their Sessions, and take such strait order with them as shall be found expedient.

Mr John Wemyss reported diligence by Adam Hepburne and him in riding to Edinburgh, and that after their return he shewed the Presbytery that the Fast was to be observed according to the ordinance of the Assembly convened in the New Kirk.

#### TWEDY OF DREVA TO PERFORM PENANCE.

1599, June 28. James Twedy of Draway (Dreva) to compear in the Kirk of Stobo on Sabbath day and confess the injury done to the Minister of Dawick and ask his forgiveness.

1599, July 5. Adam Hepburne, Minister of Stobo, reported that James Twedy of Draway had made his public repentance in that Kirk for the injury done to Mr John Fairfoule, Minister of Dawick, and had satisfied according to the Ordinance.

#### PUBLIC REPENTANCE FOR BON-FIRES.

1599, July 5. The Brethren each reported diligence in regard to the ordinance of the Presbytery as to those persons who made Bane-fyres, to the effect that such persons were now being tried before their Kirk Sessions. The Presbytery ordain them to proceed forward with their Trial, and to cause the offenders to make their Public

Repentance and to find caution under penalty never to do the like again. This refers to the survival of kindling fires at Beltane, a relic of Sun-worship.

1599, July 26. Adam Hepburne, Minister of Stobo, is ordained to summon William Waiche and William Twedy of Draway against the next day.

1599, August 2. Adam Hepburne, Minister of Stobo, ordained to summon William Waiche of Kingsyde and William Twedy of Draway for the second time.

1599, August 9. Ordain the Visitation of the Kirk of Stobo to be on Monday next the 13th of August and to be present thereat, Mr Archibald Douglas, Minister at Peebles, John Ker (Lyne), Mr John Fairfoule (Dawick), and Adam Hepburne (Stobo), to teach.

#### THE VISITATION OF THE KIRK OF STOBO, THE 13TH OF AUGUST 1599.

After invocation of the name of God, and Exhortation by Adam Hepburne (Stobo), the Visitors present being Mr Archibald Douglas, Minister at Peebles; John Ker, Minister at Lyne; Mr John Fairfoule, Minister at Dawick, according to their Commission from the Presbytery.

The Minister being put forth and the parishioners questioned concerning his Doctrine, life and conversation; they answered that his life and conversation were honest, and that they profit by his doctrine.

In further questions they reply that he teaches on the Lord's Day, forenoon: catechises afternoon; discipline used: the Communion administered; the Kirk visited.

As to the repair of the Kirk they said the Minister does his duty in all things.

The Minister being asked if the people gave good obedience? he said they did: for which the Visitors give praise to God, and will the people to continue.

Anent the Ordinance given to Adam Hepburne to summon the Lairds of Kingsyde and Draway, order was taken with them at the Visitation of the Kirk of Stobo.

#### CHANGE OF NEW YEAR'S DAY TO JANUARY 1.

1600, January 1. New Year's Day. In this year for the first time, the New Year was arranged to begin on the first day of January. Hitherto the year had begun on the 25th of March; hence the possibility of erroneous reckoning of dates previous to this year 1600.

#### LAYING ON OF HANDS RESUMED.

1600. As has been stated formerly, the First Book of Discipline had repudiated the Laying on of hands at the Ordination of Ministers because the miracle had ceased.



Interior Stobo Church—Presbyterian Period—A.D. 1906.

The Second Book of Discipline, however, enjoined the practice; still the rite was frequently neglected. The General Assembly now declared that Laying on of hands by the Presbytery or Bishops was essential to Admission to the Ministry. The practice is still observed in the present day at the Ordination of Ministers.

#### MINISTERS AS M.P.'s.

The year 1600 was destined to see Scottish Ministers elevated to the dignity of Members of Parliament. There were to be fifty one members and they were to sit as representing the Romish prelates who had formed the Spiritual Estate. In their appointment the Church overwhelmed these Commissioners with caveats of all descriptions. They were to lay down their commissions every year and be re-elected if suitable. All the vacant Bishoprics were now filled up.

#### EXCOMMUNICATION.

1600, January 24. All the Brethren reported that they had obeyed the ordinance for making public intimation from all the pulpits of the Presbytery, of the Excommunication of George Brown, and Janet Mossman in Kilbucho, and Margaret Wilson in Manor.

1600, May 15. The whole of the Brethren reported that Public Intimation was made in all their Kirks of the Excommunication of John Craford, murderer.

About the beginning of the 17th century the Earl of Wigtown obtained Right to the Patronage of the Church of Stobo.

1600, June 12. THE PLANTATION OF THE

KIRKS OF STOBO:—It is thought good that the Laird of Dawick, the Goodman of Draway, and the Brethren of the Kirks compear and be present the next day to make a single submission for planting of these Kirks, that a settled Minister may be at every one of them with a local Stipend.

1600, June 19. Compeared James Tuedye of Draway younger, conform to the former Ordinance, and declared that he had a power of his father to condescend in his father's name, willing to submit himself to the four Brethren nominated by the Assembly with such others as the Presbytery shall appoint for provision of all the four Kirks of Stobo, and subscribed the same. Sic subscribitur, James Tuedye.

Compeared the young Laird of Dawick and protested that the Act of the Presbytery and of the Assembly made in favour of their Kirk might stand in its own force and effect as they were first made, and claimed right of appeal to the Assembly if anything was done in the contrary.

For furtherance of the Plantation of the Kirks of Stobo, notwithstanding the Deliverances of the General Assembly granting licence to set tacks thereof, Adam Hepburne parson of Stobo, deponed in presence of the Presbytery that as yet no tacks have been set by him nor did he mean to set tacks without advice of the Presbytery exhorting him to persevere in his purpose, ay until the foresaid Kirks be sufficiently and peaceably planted.

And to this effect they nominate and appoint Mr John Wemis, Kilbucho; Mr

James Logane, Eddlestone; and Alexander Flemyng, Glenholm; or any two of them, to concur with the Brethren nominated and chosen by the Assembly to advise upon the plantation of the said Kirks, and their meeting to be on Monday and Tuesday next.

In like manner the said Brethren are ordained to deal with Dawick and Draway for uptaking of all matters questionable among them except the blude; and if their leisure may not serve, that John Fausyd, Newlands, and John Ker, Lyne, speak to them thereanent betwixt and this day eight days.

1600, June 26. In order that Visitations may be beautified by the presence of persons appointed thereto, it is ordained by this Presbytery with common consent, that whosoever absents himself from Visitation, being deputed thereto, shall without contradiction, pay twenty shillings, to be delivered to the Clerk; and that the Visitors remember that things condescended upon must be performed in convenient time without delay.

1600, July 3. Reported by Mr John Wemis, Kilbucho, and John Ker, Lyne, that they had gotten no communing with the gudeman of Draway because of his absence out of this country being in Edinburgh; but according to the Presbytery's appointment they should deal with him as has been enjoined, concerning all things debateable between him and the Laird of Dawick, whether as to Teinds or land.

1600, July 3. The matter of Stobo Kirks intermeddled with because of the Convention of Estates in Edinburgh, for the present, wherein the Brethren deputed by the Assembly were so occupied, they could not well deal in the said matter until better opportunity.

1600, July 10. Memorandum: that on this day the Act of Council and Estates concerning order taken with the poor, was produced this day; which every Minister is willed to communicate with their flock that in some measure it be obeyed.

1600, July 10. Anent the Goodman of Draway, Mr John Wemis, Kilbucho, reported that he had spoken to him personally and he promised to be here this day to give some answer for planting of the Four Kirks of Stobo.

And as for things questionable betwixt him and Dawick, he alleged that he had a process depending before the Lords, on the issue of which he would do as accords.

The Presbytery having considered the answer, resolved to deal no further in the matter in the meantime.

#### MARRIAGE AND BAPTISM.

1600, July 17. For removing of the gross ignorance that is among the common people,

it is ordained that none be admitted to marriage or to have their infant baptised, except such as have knowledge of the Creed, the Commandments, the Lord's Prayer, and the Number of the Sacraments.

1600, July 23. Visitation of Stobo reported according to the several circumstances and particular points in such sort of trial. Nothing is found either in the Minister, or in the flock, but that which is both comfortable and commendable; praised be God. Exhorted, therefore, to persevere and increase.

#### THE KING CONSULTS THE TWEEDIES.

1600, July 28. Nothing conveys so impressive an idea of the dependence of the King at this period as the fact that he had to invite the co-operation of the Tweedies in maintaining order! The Tweedies of Dreva and of Drummelzier, and Veitch of Dawick were summoned to meet the King and His Privy Council at Falkland, on the 11th of August, in order to give their advice anent repressing turbulent Borderers! Of these, James Tweedie was ordered, along with his retainers, to place himself within his Castle of Drummelzier; and William Veitch to do the same within the Castle of Dawick.

#### THE GOWRIE CONSPIRACY.

1600, September 25. Every Minister of this Presbytery is ordained to satisfy our Sovereign Lord's letters craving congratulations for His Majesty's deliverance from the Gowrie Conspiracy on such days as are contained there, which ordinance every Brother has fulfilled.

#### RECONCILIATION OF DREVA AND DAWICK SUGGESTED.

1600, December. The Presbytery thought good for easement of the Ministers of the Kirks of Stobo, and reconciliation of the Laird of Dawick and the Goodman of Draway that one Parson of Peebles deal with the Goodman of Draway, elder; and Mr Robert Levingstoun, (Skirling), with the Goodman of Draway younger, as occasion shall offer.

1600, December 15. It was reported by the Parson of Stobo that he had neither spoken nor written to the Goodman of Draway by reason he was not in the country.

But as to the Goodman of Draway younger, Mr Robert Levingstoun (Skirling), and Adam Hepburne (Stobo), signified that he had spoken to both him and his father, in the matter committed to him, but thereanent for the present could obtain nothing but a plain refusal. And as concerning the Laird of Dawick having conference with him also, they find him willing to submit all things to the sight of the Presbytery who yet willed the Parson of Stobo and John Fausyd to deal further therein by the first occasion.

1600, December 15. The Parson of Stobo and Ministers of Dawick and Drummelzear submitted themselves to the Brethren of this Presbytery anent their Stipends: and being removed, it is thought good by the Brethren with common advice by reason of the controversy standing between the Laird of Dawick and the Goodman of Draway and in consideration of other circumstances, that the assignation of 1600 shall continue and stand as before, with this proviso that they be subject to the determination of the Presbytery.

#### TWEDDY OF DREVA AND THE MINISTER.

1601, February 12. It is humbly complained by the Minister of Stobo that he has been heinously injured both in word and in deed, by James Tuedy of Draway younger, after a very unseemly manner, in the Kirk of Stobo, in presence of Mr Robert Livingston (Skirling), and Mr James Scot without any occasion, threatening to rasche ane sword through him with such outrageous speeches as would offend civil men, let it be the godly Christians.

For remedy whereof the foresaid Brother craved the Presbytery's advice; who with one voice as feeling members in our Lord Jesus counselled him not to tempt God, but to use the lawful ordinance and means civilly that might repress his insolence; and in the meantime granted liberty to him to withdraw himself from his flock and to repair hither, as God and His Kirk should offer good opportunity.

1601, February 26. Compeared Adam Tuedy, Goodman of Draway, upon the Letter sent to him, and the Laird of Dawick, and signified to the Presbytery that he is content that the controversy betwixt him and Dawick be taken up and reckoned, that thereafter they may submit the matter and decision thereof to friends our brethren: and as for the Planting of the Kirks of Stobo he referred that to the Presbytery as occasion shall be offered. Declaring in the meantime that he was ignorant of his son's offence, which he wished to be taken away.

The Presbytery on signification of the Parson of Stobo's mind thereanent, craving their advice therein, by wont, directed their letter unto him subscribed by the Moderator and Clerk which he received with further information *coram*.

#### THE MINISTER TEMPORARILY LEAVES.

1601, March 12. At the suit of Adam Hepburn (Stobo), and on other good considerations, the Presbytery grant licence to Mr Archibald Row (Drumelzier), and other brethren, to teach at Stobo, as he shall be desired, and the said Adam to supply their place as occasion shall be offered.

#### DAWICK AND DREVA RECONCILED.

1601, March 26. The Brethren appointed

to meet at Stobo did not convene, because the Presbytery was now informed that the Lairds of Dawick and Draway had taken up the matter of debate betwixt them and were now fully agreed.

#### GRIEVANCES OF THE MINISTRY.

1601, March 26. The dangerous state of the Ministry serving in this Sheriffdom of Peebles is to be lamented unto the Provincial Assembly. . And among the rest, John Ker's (Minister of Lyne) Captivity, with spoiling of his goods by robbers and thieves. Gilbert Taylzeour's (Minister of Manor), oppression done by persons registered at the horn. (This refers to the proclaiming of a delinquent or a debtor at the Town Cross accompanied by three blasts of the horn.) Also the injury done to Adam Hepburne (Minister of Stobo) and the great exaction that is craved of Hector Cranstoun (Reader at Peebles), for Taxation of his Vicarage pensioner for which he serves, being less in quantity and value a great deal than the Tax for which he is charged; with others their grievances to be manifested according to the circumstances often before represented and as yet not manifested.

1601, March 26. For furtherance of the final Plantation of the Kirks of Stobo with qualified persons, and local stipends, after Commission given to Mr James Logane (Eddleston), and Mr Archibald Douglas, Minister at Peebles, and after long conference had, by these Commissioners from this Presbytery, with Adam Twedy of Draway thereanent, the Presbytery referred to the said Adam's choice, whether he would clothe himself with the Thirds, as he does with the "Two parts" of the Fruits and Rents of the Kirks of Stobo, and so make sufficient Provision for the Kirks, and otherwise to demit the same, into the Parson of Stobo's hands, and he to appoint and to assign to Ministers actually serving at the said Kirks at the sight of the Presbytery.

The said Adam took this to advisement, till Friday come eight days, at which time he should make and give in offers. To this the Presbytery agreed, and willed the Brethren to be present that day, that they might handle the matter advisedly with other particulars to be brought in at their meetings.

#### THE VICAR AGAIN.

1601, April 15. In like manner Summons is directed charging Mr Andrew Cunynhame pretended Vicar of Stobo.

#### A WITCH.

1601, April 30. It is thought good that the Brethren cause search to be made for the apprehension of Janet Kailzie delated to be a Charmer and a Witch; whilk thing they all did, but of her as yet they had gotten no knowledge.



## BELTANE AT THE CROSS KIRK.

1601, April 30. The Presbytery appoint that every Brother desire some Gentlemen of their parishes to be present on Saturday at Even, and on the Lord's day thereafter, to prevent and stay the Superstition of the people coming to the Cross Kirk of Peebles.

May 14. It was reported by the Minister and Bailies of Peebles that at the Beltayne there was no Resorting of people into the Cross Kirk to commit any sign of Superstition there. Wherefore in the Lord the Presbytery rejoiced exhorting them in like manner in time coming to use the like diligence that all abuse of the place may be avoided.

## THE VICAR AGAIN.

1601, April 30. Summonses given out on 15th of April 1601 citing Mr Andrew Cunynhame, pretended Vicar of Stobo, for such causes as therein contained, were brought in and produced duly execute and indorsed against him on the 22nd day of April by Mr James Scot (Broughtoun) before Adam Tuedy of Draway, James Tuedy his son, and Adam Thomson apothecary witnesses to the indorsation. Whereupon the said Mr Andrew being called and not compearing, summonses are directed *pro secundo* with certification that if he compear not, the censures of the Kirk will be used against him.

1601, May 14. The Second Summons warning Mr Andrew Cunynhame, pretended Vicar of Stobo, to compear to hear himself deposed for non-residence, and other causes contained therein according to the Acts of the Assembly, was brought back duly execute and indorsed by John Ferguson, officer of that part; witnesses to his execution, George Muirhead, John Learmont, and John Home, indwellers in Edinburgh. Whereupon he being called and not compearing, the third Summons is appointed to be given out with certification that whether he compear or not, the Presbytery will proceed to the Sentence of Deposition against him.

1601, May 21. The three Summons charging Mr Andrew Cunynhame, pretended Vicar of Stobo, according to the former Ordinance, were this day given out to John Ker (Lyne), appointed to deliver them to the Persons of Stobo which he did.

## THE VICAR DEPOSED.

1601, June 4. The Third Summons warning Mr Andrew Cunynhame, pretended Vicar of Stobo, &c., given out 28th May 1601, was produced this day by the Persons of Stobo, duly execute and indorsed, and thereupon he being thrice called at the Kirk door, and not compearing, the Presbytery on consideration of his contumacy as the Process bears, and his inability to use any Charge in the Kirk of God, non-residence and other

reasonable causes, accessory thereto, declare him not only unable to use function in the Kirk; but also depose him simpliciter from all title and right of the foresaid Vicarage of Stobo, hitherto wrongously possessed by him, now deprived therefrom, according to the Acts of the Assemblies, and our Sovereign Lord's Parliament, conform to which, the aforesaid Benefice is decerned to vaik, and another more qualified person is willed to be presented thereto.

## JEOPARDY OF THE MINISTERS.

1601, June 4. Commission is given to Mr John Wemyss, Minister of Kilbucho, to lament the state of the Brethren of this County, greatly jeopardised by means of thieves and oppressors, likely to damnify them, both in their goods and bodies, and that to the King's Majesty, and His Highness' Council, that remeid may be had thereto; and in the meantime they counsel Adam Hepburn, Minister of Stobo, and Gilbert Tailzeour, Minister at Manor, to resort according to the ordinances of the Assembly to represent their own cases to His Majesty as God shall offer them opportunity.

## DREVA AND THE THIRDS.

1601, June 4. According as the occasion offered, the Brethren of the Kirks of Stobo showed that Adam Tuedy, Goodman of Draway, refused to take on him the burden of the Thirds of Stobo, to be received by him, and payment making of the foresaid Brethren's stipend, notwithstanding the Ordinance of the Assemblies to the contrary.

The Presbytery on consideration hereof, after conference with the aforesaid Goodman, remitted this matter to the Presbytery of Edinburgh, and hereanent find no fault in the Persons of Stobo.

## SUBMISSION OF DREVA.

1601, June 18. In presence of the whole Presbytery this day compeared Adam Tuedy of Draway and James his son, and of his own accord voluntarily submitted himself simpliciter to the Decreet Arbitral of five Brethren nominated by him namely—Mr James Logane (Eddlestoun), Mr John Wemis (Kilbucho), Mr Robert Levingstoun (Skirling), Mr Alexander Flemyng (Glenholm), and John Fausyd (Newlands), earnestly desiring to take upon them the burden of decerning in the Cause questionable, serving for the provision and planting of the Four Kirks of Stobo, promising faithfully before God and the whole Brethren that he should with his son yield to their Decreet. And thereupon gave his hand with signification that if he ever came in the contrary thereof, he should be reputed the most infamous man that lives on the earth, unworthy of any credit, and shall give over all without any contradiction or revocation thereof. Which

Submission the Presbytery accepted and willed the Brethren nominated by him to do their duty freely in that matter without respect of persons. Visitation the next day is appointed to be at Stobo.

#### VISITATION OF STOBO.

1601, June 25. In the Visitation of Stobo, Adam Hepburn, Minister, nothing is found in his person or in the Execution of his office but that which is in the Lord commendable. Where through both his family, Elders and other members of Session are well reported of, leaving all things orderly handled without offence, giving good example to others in all the several points of Visitation, allowed by the Presbytery and exhorted to persevere.

Compeared Adam Tuedy of Draway and James his son, and in presence of the Presbytery, now as before voluntarily submitted himself to the Decreet Arbitral of the Brethren nominated by him the day preceding. Obliging himself and his son to stand by their deliverance, and for assurance they consented that Archibald Frank, notary public, should pen the Submission in due form, and they desire that the Brethren should pronounce their Decreet between this and the 7th of July next.

1601, July 1. The Brethren to whom the matter of Stobo was submitted, reported that they were doing according to the will of the Presbytery, and should end the matter speedily, with all convenient diligence.

1602, March 18. The Goodman of Draway is ordained to be summoned to compare before the Presbytery at their next meeting to declare what Minister had signified to him that the Presbytery was purposed to cast Adam Hepburne as is alleged.

#### 1602.—THE CONSTANT PLATT:—PRESBYTERY IN FAULT.

My lord Collector being present declared that the Stay (stoppage) of that work proceeded upon the default of the Presbyteries, who for the most part had never returned an answer to His Majesty's Letters, directed by the Commissioners of the Constant Platt, without which they could not proceed. The Assembly directs such as have not produced their answers to produce them the morne.

#### BAPTISM.

1602. Baptism was now permitted to be celebrated in Church upon other than Preaching days.

1602, March 25. The Presbytery sent in the statement to the Commissioners of the General Platt that there are at this date eighteen Kirks within the Presbytery—Peebles, Manor, Dawick, Drumelzier, Lyne, Glenquhome, Kilbucho, Skirling, Broughton, Stobo, Kirkurde, Lyntoun, Newlands, Eddilstoun, Innerleithen, Traquair, Kailzie, Henderland.

THE STATE OF THE KIRK OF STOBO:—Stobo is a principal Kirk not meet to be joined to another, having three Pendicles, namely—Dawick, Drumelzier, Broughton. The Patron of old was the Bishop of Glasgow; of new, my Lord Thirlestane.

The number of Communicants is between three and four hundred. The rental of the whole Parsonage about Twenty Chalders of Victual, which may be more particularly known by the Rental Book of Mr John Callhowne Parsoun for the time, lying in the Clerk's hands.

The state of the "Two part" presently set in Tack to Adam Tuedy of Draway for 300 merks, Mr Archibald Calhoun Parsone thereof.

The Third thereof unset in Tack, and lifted up by the Ministers serving the Cure at the foresaid Kirk's Pendicles. The space of the Tack of the "Two part" is Adam Tuedy's lifetime, with nineteen years to an heir. The number of the ploughs is uncertain in respect of the state of the country. What may be the avail of the Teinds after the issue of the Tacks is uncertain, but as it pleases God to give His blessing. Present Titular Adam Hepburne.

An Altarage lying in Stobo called Our Lady Altarage, the title whereof is disposed by His Majesty to the said Adam. The Rental of this Altarage cannot be had, consisting of annals lying in Peebles.

The Vicarage vacant for the present.

The Rental uncertain to us in respect it was possessed by Mr Andrew Cunynhame of our number, but is a Vicarage Pensionary whereto Teind-wool and lamb do not belong.

#### DEVA AND THE KIRKS OF STOBO.

1602, April 1. The Goodman of Draway being called and not comparing, to the effect aforesaid, as he was warned, is ordained to be warned again with certification.

1602, April 29. The Goodman of Draway, elder, being called and not comparing, it being reported that he was out of the country, in Teviotdail, is ordained *pro tertio*, to be warned with certification that if he compare not, the Presbytery will use the censures of the Kirk against him.

Mr James Scot, elect to Brochtoun, to whom the summons of the Assembly was delivered, is appointed to warn the Goodman of Draway and all others pretending interest to the Fruits of Stobo Kirks, to compare before the Brethren depute Commissioners from the Assembly in the East Kirk, on Wednesday next, for such Causes as are then to be shewn to them for furtherance of the Planting of the Kirks of Stobo, but particularly of Brochtoun, whereto apparently Mr James Scot is to enter conform to the Edicts heretofore served.

1602, May 13, The Collection for the Presbytery's Bursar to be taken up in all the Kirks within the Bounds.

1602, May 20. It is condescended that Adam Tuedy of Draway be warned to compear the next day, and that by the Persoun of Peebles if the said Adam be in the country, to qualify the sinistrous report that has been shown to have proceeded from him anent the *couping* of our Brother the Persoun of Stobo by the Presbytery.

1602, May 27. The Persoun of Peebles reported that in Edinburgh he had met with the Goodman of Draway, and had willed him according to the Ordinance of Presbytery, to compear this day, but that the said Goodman could not conveniently attend, being waiting on the Lords of Session to end his Process of Law with competitors.

The Presbytery admitting for the interim the excuse, ordained the said Goodman to be summoned by letter to compear next day with certification, &c.

1602, June 3. Compearing Adam Tuedy of Draway; excused his not compearing before, alleging no contempt of the Presbytery's warning but his earnest affairs had hindered him; and as for the Report of *couping* of Adam Hepburne, the Persoun of Stobo by the Presbytery, depones and takes upon his conscience that he cannot remember that ever he did speak of it or not. This matter upon occasion is continued till afterwards.

1602, June 10. It is willed that the Goodman of Draway be warned to compear the next day to see if his memory serves him better to declare the verity complained of before to him, anent the *couping* of our Brother the Minister of Stobo by the Presbytery.

#### PAPISTRY.

1602, June 17. Conform to the ordinance of the Kirk and Acts of Parliament, the Presbytery ordains every Brother to try each within his own congregation if they can find any one suspected of Papistry and to delate them the next day, so that they may be moved to subscribe the Confession of Faith.

1602, June 17. The Goodman of Draway's Citation continued because of his absence in Edinburgh till he be in the country, and then to be warned to compear *primo quoque tempore* by the Minister of Dawick.

1602, June 24. The Calling of the Goodman of Draway is delayed until Adam Hepburn's (Stobo) presence.

1602, July 1. Compeared the Goodman of Draway as he was warned, denied altogether that ever he spake anything concerning the *couping* of our Brother the Minister of Stobo by the Presbytery; notwithstanding that the said Brother affirmed the contrary.

Whereupon with grave admonitions to the aforesaid Goodman, that he should be circumspect in speaking anything either of the Presbytery or yet of their brother, except he have warrant and good occasion thereto; he is demitted.

1602, July 1. Mr Adam Hepburne, Minister of Stobo, being voted on, was sent to the Presbytery of Dunbar to be present at the Admission of Mr John Manuell to the Ministry.

1602, July 28. Stobo Kirk is appointed to be visited next Wednesday, by Mr Robert Levingstoun (Skirling), Mr John Fairfoull (Dawick), John Ker (Lyne), and Mr Gilbert Tayleour (Manor).

#### REPORT OF THE VISITATION OF STOBO.

At Stobo, 4th August 1602. Adam Hepburn, Minister, being removed, and inquisition being used by the Visitors before nominated, namely — Mr Robert Levingstoun (Skirling), Alexander Flemyng (Glenholme), John Ker (Lyne), John Fairfoull (Dawick), and Gilbert Tailzeour (Manor), as well concerning him in his person, office, family, and other things belonging to him, as the state of the parish, and government thereof, according to the several heads of Visitation. Nothing thereanent is found, but that is in the Lord commendable: only the Kirk is not found water-tight: promised to be repaired with diligence. And the Minister craved greater assistance of the Gentlemen according to the order laid down, that Discipline may be executed; which they promised to do.

#### EXERCISE TO BE FORTNIGHTLY.

1602, August 12. Upon sundry occasions, but particularly of the unseasonable weather, and the danger wherein the Brethren are, by means of thieves daily crossing their ways as they travel to the Presbytery, it is condescended that the Exercise be kept every fourteen days in time coming.

#### A HUMILIATION.

1602, August 26. It is thought expedient on sundry needful occasions, but mainly of the tempest all this year threatening calamity to the fruits of the earth, and consequently dearth and famine to the land, that there be a Humiliation of the people, with Public Fasting; to be intimated this Sabbath by every Brother to their several congregations; and the Sabbath thereafter to be solemnly kept according to the Book of Fasting, and to exhort all persons all the Sabbath thereafter to use greater temperance and sobriety than heretofore they have done.

#### THE MINISTER ILL.

1602, October 7. For as much as Adam Hepburn, Stobo, is tied unto his bed by sickness, and has suited Supply of some Brothers to teach in his place John Ker, Minister at Lyne, is deputed to help him.

## DEATH OF THE MINISTER

1602, October. Mr Apam Hepburn, Minister of Stobo, died. He had been Minister from 1592, and had completed his tenth year there.

1602, November 25. On consideration that Agnes Foulis, spouse to the late Adam Hepburne, Minister and Parsoun of Stobo, had desired that such Brethren as had any of her husband's books that they should deliver them tomorrow, on condition that if she had any of theirs, in like manner she would render them; and besides she craved that some Brethren might be nominated and appointed to view the Manse and houses built by her said late husband, and to see the Valuation thereof, made by some craftsmen called for that purpose, the Presbytery condescends that both the one and the other shall be fulfilled, according to her petitions, tomorrow; and to this end ordains their Brethren Mr James Logane (Eddlestoun), John Fausyde (Newlands), Alexander Fleming (Glenholm), and Mr Archibald Row (Drumelzier), and Gilbert Tailzeour (Manor), to repair the morne to Stobo to that effect.

## SABBATH PROFANERS TO PAY PENALTIES.

1602, November 25. The Presbytery ordain that all profaners of the Sabbath day whether by handiwork, or by gaming, or playing, or otherwise misbehaving themselves contrary to the Acts of the Kirk shall in the meantime exactly pay the penalty as shall be enjoined them by their Minister and Kirk Sessions, with promise to eschew the same in all time coming, under the pain of doubling the penalty, conform to the Acts of Parliament, and of making Public Repentance openly in the Seat of Repentance. And the like order to be taken with them who superstitiously observe papistical Festival Days, or resort to other parishes where such rites are still kept; and all such persons to be in the meantime sharply rebuked according to the Word, with certification that if amendment do not speedily follow, they should incur the censures of the Kirk.

1602, November 26. For satisfying of Agnes Foulis, spouse of the late Adam Hepburne, the Brethren before nominated, conform to the direction of the Presbytery met at Stobo, where some Brethren delivered the Books craved, and heard the value of the Building of the Manse houses, declared *verbatim* of John Park and James Haldane, craftsmen, willed to report the same, in writ to the Presbytery.

1602, December 9. Mr Archibald Row (Drumelzeur), produced a Presentation unto the Parsonage of Stobo directed from the Countess of Cassilis unto this Presbytery, who delayed answer thereto till the next day to be advised upon.

## VALUATION OF THE MANSE.

According to the direction and appointment of the Presbytery was produced this day the following writ:—

That upon the 28th day of November 1602 at the desire of the Brethren of Tweeddale, and Agnes Foulis, relict of Adam Hepburn, Minister at Stobo, we John Frank and James Haddane, masons and wrights passed to the Manse pertaining sometime to the said Adam, and there after mature advice and deliberation, taken, comprised to our judgment what the said Adam had justly spent upon the building and repairing of the said Manse in manner following, viz.:— The winning and carrying of the stones to the said Manse 40 merks money; item more, 40 chalders of lime, first buying upon the hill, 40 merks, and leading of the same, eight score merks; item more for sand to mingle the lime 20 merks; item for working the masons' work four score pounds: item two doors with locks, and bands effeiring thereto; item three case windows with burd brods and two stynchalls glasynit above; item four oak joists with a loft laid; item the house head with two caps set on roof with pan and roof, with three dozen of Leith spars with bowgar staiks, and wattels, with thack and divots, with the workmanship of the wright, price thereof together 40 pounds; item more spent on the nether hall, the Barn and the little house next the Kirk, spent on the said three houses 40 pounds; and notwithstanding of the which sum spent and bestowed in manner above written, which would extend to greater avails, we by the tenor hereof conjoin and modify the whole amount in one pecuniary sum of 400 merks. This we will take upon us on our honesty and credit. In witness whereof we have subscribed these presents with our hand, John Frank with my hand; James Haddane with my hand.

This matter the Presbytery continues till God offer the occasion that a qualified person be planted pastor at Stobo with whom they have resolved to take such order as both they that have interest may be satisfied, and he not overcharged according to the Acts of the Assembly and good conscience.

## PRESENTATION TO STOBO.

1603, January 6. Mr Archibald Row (Drumelzeur), produced his Presentation to the Parsonage of Stobo and craved admission, which the Presbytery continues till next day upon the information made to them by Mr John Wemis' (Kilbucho) letter dated from Edinburgh.

## DREVA'S OFFENCES.

1603, January 20. Compeared Adam Tuedy elder of Draway, is admonished for not answering the warning of the Presbytery duly; as also is charged with the slander that

is constant and frequent anent the adultery committed with Bessy Thomson spouse to Matthew Thomson in Scotstoun.

Whereunto the said Adam made answer, first, in all humble manner, that if he had not compeared, it was not of presumption or contumacy, but only his absence out of the country and other urgent affairs hindering him. And as to the slander, affirmed that he gave no occasion thereof. However, as it is taken, he avowed himself innocent.

The Presbytery exhorting him to deal truly and honestly ordain him to avoid all occasion of offence, both publicly and privately and in especial inhibit him to repair to her house, nor yet to be seen with that woman in any other house, with certification that the same shall be holden *pro confesso*, if he contravened this Ordinance and shall incur the censures of the Church. As to the woman, as soon as she convalesces, she is ordered to be warned by the Minister of Newlands, to compear on the earliest opportunity.

#### MR ROW'S PRESENTATION.

1603, January 20. Anent the Presentation of Mr Archibald Row (Drumelzear) to the Personage of Stobo, it is desired by the Presbytery that he purge himself of *ambitus Simoniae* and paction, and if he has promised any tack or right to any other than the kindly tackeman and possessions? Answered that he suited it simply according to the Rule of the Apostle and that he had given no money therefor, but that his friends had purchased it unto him for the Use of the Church without any manner of paction to any person alive. The Presbytery removing him and deliberating in his absence, what is meet to be done, it was appointed that Edicts should be served at the Four Kirks of Stobo, intimating his Presentation to the Personage of Stobo, and that he should teach at Stobo that the parishioners thereof should have interest to object upon these conditions, that if at any time hereafter he be found guilty either of *ambitus Simoniae* or paction, that then this their Ordinance with his Presentation should be null and of no effect.

1603, February 3. Upon good considerations it is appointed that Mr Archibald Row's (Drumelzear) Collation shall be subscribed upon condition that sufficient Provision be made for the Kirks of Stobo conform to his predecessor's Assent. In like manner that he set no Tacks without the advice of the Presbytery in prejudice of the old possessors, notwithstanding any licence granted or to be granted.

Whereunto the said Mr Archibald yielded, submitted himself, always to the arbitrament of the Presbytery as well in this matter as all others concerning the Provision of these Kirks according to the direction of the Presbytery to be provided.

And in the meantime the Collation to abide in the Clerk's or Moderator's hands until the Presbytery be further advised with the next Synod.

So it is subscribed Mr A. Row.

1603, February 17. The Edicts given out to be served at all the Four Kirks of Stobo, being produced with their due execution, and indorsations and no person compearing to shew any thing against Mr Archibald Row, and the said Mr Archibald being removed, upon sundry considerations, but especially for preventing of inconvenience and prejudice of the Entrant, the Presbytery after deliberating and voting, condescend that the Collation shall be subscribed and delivered to him on the conditions specified in the former Ordinances; appointing him in the meantime to be subject to the censure and arbitrament of the Presbytery under the pain of Deposition as well from his Benefice as his Office. But especially in delivering again both of Presentation and Collation to the Presbytery in case the same be not allowed by the next Synod.

So it is subscribed Mr A. Row.

#### BURIAL WITHIN KIRKS.

1603, March 31. For the Staying of Burial in Kirks in all time coming, the Presbytery ordain that in the Visitation of Kirks every person pretending to have interest to have Burial within them, shall be warned to compear, to hear themselves prohibited therefrom under the pain of incurring the censures of the Kirk and other penalties according to the Acts of the General Assembly and the Laws of the land.

#### THE LANDS OF THE ARCHBISHOPRIC.

In 1603, April 7, the King granted to Ludovic Duke of Lennox from whom he the King was descended, the lands belonging to the Archbishopric of Glasgow including Stobo, paying therefor £109 1s 2d, also 43 Bolls of barley; twenty Bolls of meal; 43 wedders, and 14 dozen capons.

1603, April 14. Compeared Adam Tuedy of Draway, accused of violating the Act made on 20th January 1603, but denied the same. Whereupon the Presbytery, weighing circumstances, continues further Trial hereof till farther advisement. With certification, etc.

1603, April 28. Compeared Bessy Thomson, as she was warned, and denied the Charge of Adultery with Adam Tuedy, elder of Draway. She was admonished to avoid all occasion of scandal.

#### MR ROW'S AGREEMENT.

1603, April 28th. Mr Archibald Row (Drumelzear) being removed, and the Brethren advising in his absence, how he shall be locally and conveniently placed at Stobo, he again entered and according to the Suit of the Presbytery, signified that he would

assign to the Ministers of the Kirk of Stobo, the whole Thirds of the Teind Sheaves extending to Six Chalders, 13 Bolls together with the whole Vicarage of Stobo to be parted at the discretion of the Presbytery; and shall not come against this under pain of Deposition. So he subscribed Mr A. Row.

The Presbytery on consideration thereof, think it expedient for satisfying the request of the parishioners of Stobo, upon the conditions aforesaid, and others before specified, that the said Mr Archibald be inaugurated Minister and Persone there, the next Thursday, and Mr John Wemis, Kilbucko, to teach there for the time.

#### MR ROW INAUGURATED AND INSTITUTED.

1603, May 5. After prayer and Exhortation made by Mr John Wemis, Kilbucko, on 1 Timothy 4th chapter, the said Mr John, according to the direction of the Presbytery, being accordingly proposed with the Parson of Peebles, Mr John Fairfoull, Dawick, Alexander Flemyng, Glenholm, Gilbert Tailzeour, Manor, and John Ker, did in presence of the whole parish, convened for the time, inaugurate and institute Mr Archibald Row, Minister and Persone of Stobo conform to the Order of the Book of Discipline, in all points, and upon the conditions specified before.

1603, May 11. A letter is appointed to be penned by the Clerk to be sent to the relict of umquhile, Adam Hepburn, to get the keys of the Manse of Stobo to be delivered to Mr Archibald Row.

Which was done.

1603, June 9th. The matter anent Agnes Foullis relict of Adam Hepburn, according to the Direction of the last Synodal Assembly, is remembered to this day, and the Brethren appointed to decern therein enjoined to outred the same, seeing it is devolved in their hands. And that Mr Archibald Row shall for his part cause some craftsmen vise the Manse of Stobo, and estimate the same. Which they have promised to fulfil as conveniently as possible.

1603, June 9. Adam McKie, Burgess of Dumfries, on consideration of his desolate estate, and manifold testimonials verifying his honesty and craving supply, is recommended to the pastors and congregations of the Presbytery, who collected 24 merks and delivered the same to him.

#### 1603.—MR ARCHIBALD ROW, THIRD MINISTER OF STOBO.

Archibald Row, A.M., was translated from Drummelzier; he was presented by Dame Jean Fleming, life-renter of Thirlestane, with consent of John, Earl of Cassilis, her husband, of John, Lord Thirlestane, and of Sir Richard Cockburn of Clerkington, his curator, 11th and 13th December, and con-

firmed by King James VI 13th December 1602. He was admitted in 1603. He had a Gift from His Majesty of the Chaplainry of the Lady Altar in the Parish Kirk of Stobo, 31st May 1605. He died in 1618, aged about 47. His relict was Agnes Fairfull.

Archibald Row was the sixth son of Mr John Row, Minister of Perth. He was baptised 23rd March 1571. He studied and attained his degree at the University of Edinburgh 28th July 1596. He had been admitted to Drummelzier 4th October 1598; and as has been shewn was translated to Stobo in 1603.

#### DEWEA AND HIS SINS.

1603, June 16. The Goodman of Draway elder, and Bessy Thomson being called, and not compearing, are ordained to be warned the next day with certification that if they fail to obey the summons the Censures of the Kirk shall be used against them.

1603, June 30. Compeared Adam Tuedy of Draway and Bessie Thomson confessing that they had transgressed the Presbytery's Ordinance but protested that they had not given occasion of slander. Notwithstanding it was otherways affirmed by the Minister of Newlands in their faces. However, for removing of the offence, and that he and she might use themselves Christianly, it is ordained that they are charged *apud acta* to compear before the Congregation of Newlands on a Sunday, publicly to purge themselves in all their audience of the aforesaid slander; and to this effect wills their Brother Mr James Logane (Eddlestoun) to teach there, and the Minister of Newlands to occupy his place, which was done.

#### KING JAMES VI AND I.

Every person to keep their own Kirk every Sabbath day. And the Fast before the King's Coronation to be intimated by every Minister to his own congregation.

1603, July 21. It is reported that the Fast has been duly observed, and the Brethren are exhorted to continue in prayer for His Majesty.

Queen Elizabeth of England had died on the 24th of March, and King James of Scotland became thereby King of the United Kingdom of Scotland and England, with Ireland. On the 3rd of April he listened to a farewell sermon in St Giles' and in a few days thereafter, he crossed the Border and set foot in his new Kingdom.

1603, August 4. The Visitation of Dawick is reported this day, and Stobo is appointed to be visited on Monday come eight days.

#### AT STOBO.

1603, August 15. After prayer and Doctrine by Mr James Logane, Eddlestoun, on Colossians iv, Alexander Flemyng, Glenholm, Mr John Fairfoull, Dawick, John

Ker, Lyne, Gilbert Tailzeour, Manor, Mr John Douglas being visitors, Nothing, Blessed be God, was found there, but that which is in our Lord commendable as touching the state of that Kirk, and members thereof. Only the Minister laments their rare meeting on the Sabbath afternoon, and that hitherto the parish has been slack to keep their Kirk watertight.

Which they promised to repair with diligence.

#### A FAST.

1603, September 15. A Solemn Fast to be observed by all the Congregations within the Bounds, with suit of abstinence on the Sabbath successive, because the Sabbath is commonly profaned by Trysts after sermon whereupon follows ident drinking to the offence of many.

#### THE STIPENDS OF THE FOUR KIRKS.

1603, October 13. Mr Archibald Row, Minister and Persoun of Stobo, conform to the advice and appointment of the Presbytery, condescends that Brochtoun, Drummelzear, and Dawick be provided with the whole Thirds of the Teind Sheaves of Stobo, together with the Vicarage thereof in this manner, viz.,—That Drummelzear have 29 Bolls; with the whole Vicarage. And the other two Kirks each of them to have forty Bolls and the same to be this year instantly performed by registering it after this manner in the Book of Assignations.

The Designation of the Glabe of Stobo to be renewed to-morrow by Mr Robert Levingstoun, Skirling, Mr John Wemis, Kilbusho, and Gilbert Tailzeour, Manor, unto Archibald Row, Minister and Persoun of Stobo conform to his predecessor's Designation and Acts of Parliament which was done.

#### BURIAL WITHIN KIRKS.

1603, October 27. Forasmuch as offence is taken by our parishioners because in some kirks the Ministers tolerate Burial within their Kirks; and that others marry on the Lord's Day, whereby other good Brethren that do not so are disallowed by their parishioners therefore for uniformity it is craved thereanent, that either by Acts of Assembly, universally through all, or otherwise, liberty be granted to do the same for avoiding of all sorts of offence.

1603, October 27. William Tuedy of Stobo disobedient to his Session, is ordained to be admonished publicly, or else to promise to compear the next day before the Presbytery to be duly censured under pain of contumacy.

#### FAILURE OF THE PLANTING OF THE KIRKS.

1603, November 10. The Presbytery calling to mind with grief of heart, that their good purpose tending to the glory of God, and winning of souls, the Plantation of

the hail Kirks of Stobo with Ministers, resident, and local Stipends, having thereto the consent and assent of the Persone of Stobo, to be let and hindered by the last Synodal Assembly, disallowing the same through the private dealing of some particular persons, sinistrously informing their Wisdoms and preoccupying their minds; where through these flocks for the most part are made pastorless since that time, and the Presbytery with disgrace have been and are discouraged in their godly enterprises, and enormities have fallen out within the Bounds of these parishes, to the dishonour of God, and offence of his holy ones, not likely to be reformed until some qualified man be settled there to use the Ministry. And therefor for remedy thereof, the Presbytery has thought good to lament the premises to this Assembly, requesting Their Wisdoms in all humble manner for averting of further inconvenients, without respect of persons, to take such sufficient and substantial order herewith as always these Kirks may be planted as has been set down by the Presbytery. But especially to this end, that they cause Richard Thomeson to demit and overgive that portion of the stipend which he takes up out of the Kirks of Stobo, seeing otherwise, he is, besides it, sufficiently provided, and without the which these Kirks can not be conveniently planted according to the Acts of the Kirk and our former Suit.

1603, November 25. On the Report of the Minister of Stobo that William Tuedy is disobedient to the Session, after admonition, the Presbytery ordain the Minister to proceed against him for his obstinacy as is shown in the Book of Excommunication.

1603, December 8. William Veiche of Kingsyde and William Tuedy, parishioners of Stobo, being called and not compearing, the matter is continued till their Minister's presence.

1603, December 22. It is reported by the Minister of Stobo that William Tuedy disobedient to his Session is humbled, and in sign thereof was ready to compear; who being called, and compearing, after confession of his offences, is remitted to his Session, to whom he promises all dutiful obedience, under the pain of Excommunication, being in the meantime admonished.

1603, December 23. Copy of Mr Archibald Row, Minister at Drummelzear, his Presentation unto the Parsonage and Vicarage of Stobo produced 23rd December, 1603:—Be it kend til all men by thir present letters me Dame Jean Flemyng liferenter and conjunt feir (feuar) of the lordship and regality of Thirlestane, with advocacy and donation of the Right of Patronage of the Parish and Kirk of Stobo, and pendicles thereof underwritten, and undoubted Patron thereof, during my lifetime with advice and

consent of John Earl of Cassilis lord Kennedy my spouse for his interest and also of my lord John Thirlestane fear (feuar) of the said lordship and regality and undoubted Patron of the Parish Kirk and parochin of Stobo and pendicles thereof, underwritten, efter the decease of said Dame Jean, namely the kirks and parishes of Dawick, Drummelzear and Brochtoun, with pertinents lying in the sheriffdom of Peebles with advice and consent of Sir Richard Cokburne of Clerkington, knight and Privy Seal, my curator for his interest, understanding and being well informed of the sufficient literaire and qualification and good conduct of our lovite Mr Archibald Row, Minister of God's Word, and of his earnest desire to travell in the . . . and usage of the Ministry within the Kirk of God. Wit ye us therefor to have nominated and presented and by the tenor hereof nominate and present the said Mr Archibald in and to the Benefice foressaid, with all teind-scheves, other teinds, teind-wool, teind-lamb, teind-mutual, fruits, rents, emoluments of the same, manse, glebe, kirkland, and pertinents thereof, and all and sundry pertaining, or that shall be known to pertain thereto during all the days of his lifetime, vacant in our hand, and being at our gift, presentation, and disposition, by full right, by decease of umquhile Adam Hepburne last parson and possessor of the said Benefice with full power to him during the said space to brook, joyse, use and possess the said Benefice and pendicles thereof abovewritten; intromit with, uptake, and dispoine, upon the teinds, fruits, rents, emoluments, and profits, of the same, above specified, in like manner and as freely as the said umquhile Adam Hepburne or any others his predecessors brooked and possessed the same in time bygone. Exhorting also the Presbytery or Commissioner, or any other, having power of admission, in the premises within the Bounds foressaid, to try and examine the ability and qualification of the said Mr Archibald Row to use and exercise the Office and Charge of a Minister in the Kirk of God.

And if he shall be found meet and qualified to the Office, to receive and admit him thereto, and to authorise him with testimonial thereupon in such due and competent form as effeirs. And in case of his inefficiency to use the said Office, and to discharge the Cure thereof, as appertains, to report the same to us within the space of . . . next after the date hereof, that another more qualified may be presented by us to the said Benefice, that the Cure thereof be not destitute. Requesting lykewyse the Lords of his Majesty's Council and session upon the sight hereof together with the testimonial of Admission to be granted by the said Presbytery's Commissioner or other foressaids to the said Mr Archibald in

due form as said is, to give and direct letters thereupon at his instance in all the four forms, and other executorials needful for causing of him be answered and obeyed, well and thankfully payed of the aforesaid Benefice, and of all teinds, fruits rents, emoluments, manse, glebe, kirklands and others whatsoever, pertaining thereto, as is above written of the crop and year of God 1602: and so, yearly and termly in time coming during his lifetime, as said is, in such due form as effeirs.

In witness of the which thing, to their present Letters of Presentation, written by Thomas Coutts, servitor to Thomas Young, writer of his Highnes' Signet, subscribed by me the said Dame Jean, and my said spouse for his interest, and by me the said John lord Thirlestane, and by my said tutor for his interest, our, the said Dame Jean, and John lord Thirlestane's seals are here affixed at Edinburgh and Haddington respectively the 11th and 13th days of December 1602. Before thir witnesses, Mr Patrick Row, Robert Flemyng, in Clydeside, Mr James Carmichael, minister at Haddington, Mr William Bowye, schoolmaster there, Mr Peter Arbuthnot, pedagogue to the said John lord Thirlestane, Mr James Ballenden of Newtyle, John Fairley, Alexander Melvin, Gilbert Ross, John M'Kilwane, younger of Grumet, servitor to my lord of Cassilis.

John, Earl of Cassilis, Jean, Countess of Cassilis, John lord of Thirlestane, Sir Richard Cokburne. as parties; and the witnesses as above.

1604, January 5. No meeting of the Brethren this day by reason of the exceeding great storm; not unknown.

1604, January 19. William Veitche of Kingsyde compeared, and after grave admonitions, intimated to him, is referred to his own Minister with certification that if he forbear not intemperance and other misbehaviour, his humiliation shall be deemed hypocrisy and himself delated to the Secret Council as a person very unruly.

1604, February 2. The Presbytery being informed that Adam Tuedy of Draway had contravened the former Act the morning after it was made, therefore he is ordained to be present the next day to hear himself censured according thereto.

The Goodman of Draway being called and not compearing, is ordained to be warned by his Minister to compear the next day with certification that if he compear not, the Presbytery shall proceed against him.

1604, February 16. Reported by the Minister of Stobo that William Veitche of Kingsyde had in some measure humbled himself, and given signs of repentance. Whereupon he being called compeared, was gravely admonished and continued till the



next day, that farther trial may be had that he dealt sincerely, with signification that if either he be found given to excessive drinking or otherwise haunting the company of the woman with whom he had to do, or otherwise misbehaving himself, he shall be excommunicated and incur other penalties as shall be enjoined hereafter.

1604, February 16. Contribution and Supply to be made in all the Kirks for the City of Geneva.

1604, March 16. Compeared Mr John Tuedy, son of Adam Tuedy of Draway, excusing his father's non-compearance by reason of sickness, but promised if the next day he had health, he should be present, God willing, to answer for himself; whereunto he is continued.

Compeared William Veitche of Kingsyde, as he was warned, and promised and obliged himself to adhere to his wife, to satisfy the Kirk as shall be enjoined, and shall abstain from all company and society of the woman he had ado with; and otherwise to behave himself temperately and honestly, in all time coming, but especially to eschew all kinds of immorality under the pain of five hundred merks, condescended upon by himself to be uplifted without contradiction, as his own handwrit bears in token of consent. Wm. Weich of Kingsyde.

1604, March 16. For Drinking, in the parishes of this Province, it is willed that the same be represented to the Assembly that the enormity may cease.

#### PRESBYTERY TO MEET WEEKLY.

1604, April 26. As the days are lengthening and the weather is seasonable and opportune, the Presbytery are to meet now every eight days.

1604, April 26. The Minister of Newlands reported that Adam Tuedy of Draway elder, had removed the occasion of scandal as has been enjoined. Whereupon all further Process to be used against him, ceased.

1604, May 17. For furtherance of the Plantation of the Kirks of Stobo, it is concluded by the Presbytery that their former Act shall have place in all time coming, without alteration, notwithstanding that in the year 1603, there has been upon occasions, for an interim, something changed, now instantly to abide, as before has been set down.

And to this effect, means to be used for getting off Richard Thomeson ten Bolls.

And in case of not obtaining the same, that there be a Division among the Brethren of these Kirks, and every one of them *pro rata*, to defare thereof equally.

Whereunto the Persone of Stobo agreed.

#### FOOTBALL.

1604, May 31. For Staying of Football and other games on the Sabbath day, after noon, it is agreed that every Minister censure the guilty persons as profaners of the Sabbath day.

1604, June 7. The Presbytery remembering the saying of Augustine, that "To refute heresies is to teach heresies," are desirous of giving up "handling the common-head" that is, discussing a piece of criticism of the Scriptures, at their meetings. They therefore intend asking leave from the Synod to discontinue the custom.

#### VISITATION OF STOBO.

1604, June 20. At the Visitation of Stobo held by Mr John Fairfoull (Dawick), Alexander Flemyng (Glenholm), John Ker (Lyne), and Gilbert Tailzeour (Manor), after Doctrine by Mr Archibald Row Minister thereof, on Galatians vi, 9, 16. Nothing is found concerning him but that which in the Lord, is commendable; only the Kirk is found ruinous, since the last Visitation, for remeid whereof the Goodman of Draway has promised upon his expense to procure lime, and the parishioners to fetch it, and the trees cut to be forthcoming to the use of the Kirk, and other timber to be gotten out of Leith so soon as commodiously for the Peet they may travel thereto. And as for their rare meeting on the Sabbath afternoon, and coldness in giving alms, they have promised amendment. The Communion that has not been ministered since entry, immediately after the repairing of the Kirk to be given.

1604, June 20, John Maxwell ordained at the sight of the Ministers of Dawick and Stobo to adhere to his wife; which he promised to obey.

1604, July 10. A great fire raged in the Town of Peebles. Collections on behalf of the sufferers were appointed to be taken up in Burghs and Presbyteries.

1604, July 19. A Humiliation of the people and General Fast proclaimed for Sabbath eight-days. August 23. Another Fast to be observed "this next Sabbath."

1604, September 6. The Persone of Stobo craved licence to enter in communing with the Goodman of Draway, anent the Provision of the Kirks of Stobo, and Setting of Tacks to him, to the well-being of the Kirk; and the Presbytery condescends thereto, with this provision that he thereanent conclude or determine nothing, without advice of the Presbytery, and evidence that the same shall be to the utility of the Kirk, as he will be answerable to the Presbytery, &c., and the pains above written.

1604, October 4. Profaners of the Sabbath day in time of harvest, whether they be in Dawick or elsewhere, to be censured according to the Acts of Assemblies.

In like manner, other persons that misbehave themselves irreverently in Kirks, for their indignities in the Lord's Sanctuary, to be also taken order with in the Kirk Session.

#### THE PLAGUE AT STOBO.

1604, December 13. The poor ones of Stobo visited with the plague of Pestilence are ordained to be pitied and supplied by contribution of the parishes as God shall open their hearts.

And the same to be recommended by every Pastor to their flocks the next Sabbath.

Which was done.

#### THE ARCHBISHOPRIC.

In 1605 during one of the temporary successes of Episcopacy over Presbytery, Archbishop Spottiswoode obtained possession of the See of Glasgow. And the King in 1608, May 14, granted to him the patronages of the Churches, etc., which the Archbishop resigned for new infetment; which he duly received, including the Churches, rectories, vicarages of Ancrum, Stobo, Eddlestoun, Kilbryde, and Torrens.

1605, (September 26) to 1616, (March 6), is entirely blank in the Presbytery Records; there is therefore little history available for those years.

#### INFANTICIDE.

1605, December 27. Concerning infants that are mercilessly cast out and murdered in waters, it is willed that every parish be admonished of that odious crime, and that every Brother labour diligently within their congregations, that the Elders use such exquisite trial of the milk-women as is possible. Which in like manner has been done.

#### THE VICARAGE AND THE BARONY.

1606, Marion, daughter of John Tweedie, obtained confirmation from the King of the lands described as sometime belonging to the Vicarage of Stobo.

The Vicarage lands later passed from the Tweedies to the Murrays, possibly of Halmyre. In 1645 there is recorded the Service of William Murray of Stanhope as heir of John Murray, eldest son of Sir David Murray of Stanhope his brother, in the lands of Stobo.

The lands both of the Barony and the Vicarage, probably became conjoined in the Murrays and remained with them until 1745 when Sir David Murray the owner becoming implicated in the Enterprise of Prince Charles Edward, forfeited his estates which later were acquired by Sir James Montgomery.

#### GRADUAL RE-INTRODUCTION OF EPISCOPACY 1606 TO 1610.

Between the years 1606 to 1610 the Episcopal form of Church Government began gradually to be introduced into the Scottish Church. It was not accomplished without a conflict between the Church in Scotland and King James in England. In 1604 the King in the exercise of his Prerogative, had prorogued the General Assembly, which was to have met on the last Tuesday of July, until the following year. Notwithstanding this, three Commissioners from the Presbytery of St. Andrews met in Aberdeen on the appointed day, and protested. In the following year on the 2nd of July only nineteen Ministers appeared at the meeting of the General Assembly in Aberdeen. These were ordered in a letter from the lords of the Secret Council to dissolve, without appointing a day for reassembling, before consulting the King. The Ministers respectfully made a Representation to the lords, and appointed their next meeting to be held in September. Whereupon after some wrangling, the Royal Commissioner dissolved the Assembly. Later, several of the Ministers who had met were imprisoned within Blackness. In January 1606 six Ministers were found guilty of high treason.

Meanwhile the Scots Parliament met at Perth. It was attended by two Archbishops of the Scottish Church, and by the Scottish Bishops as Spiritual Peers. Their chief business was to set up the state of Bishops with all its ancient rents and privileges; and to erect a number of Prelacies into temporal lordships. A Bargain was made between the Bishops and the lords. The Bishops were to help the lords in the matter of creating lordships out of the old Prelacies; and the lords on their part were to assist in the resuscitation of the Bishoprics. In the end, the ancient state of the Bishops was restored; and they were to have all their ancient rank and revenues and estate—at least on paper! In practice, however, the present owners declined to disgorge; lawsuits were uncertain; so the Bishops had to maintain their titles and rank on very impoverished revenues indeed.

The King meanwhile, anxious to reconcile all parties, had summoned eight Ministers of the Church to London; and along with them, five of the Scottish Bishops as representing the other side. They were taken to many Episcopal Services; they took part in many discussions; they had many interviews with the English Clergy. The end of it all was:—Andrew Meville was committed to the Tower of London as a prisoner for three years; six Ministers who had been convicted of high treason were banished from the Kingdom; and all the other Ministers who had attended

the Assembly at Aberdeen were exiled to remote parts of Scotland. There were thus eight Ministers detained in England; and fourteen exiled either in France or the Highlands.

The King and Bishops now considered the time to be ripe for holding a General Assembly. A Royal mandate commanded a convention to assemble at Linlithgow in December; no notice being taken of a meeting fixed for July. Its chief business was the appointing of perpetual Moderators to the Presbyteries. They were to be agents also for suppressing Popery, and were to receive each £100 scots as salary. The Bishops were to be the Moderators of those Presbyteries which assembled at Episcopal seats. The Church at large did not yield without much murmuring.

In the year 1609, August 25, application was made to the Privy Council by Mr Archibald Row, Minister of Stobo, against James Tweedie in Stank, for remaining unrelaxed from a horning of the previous 9th January, for not removing from that part of complainer's glebe called the Willie Croft.

1609. Parliament now restored to the Bishops much of their old privilege and prerogative. And a few months later, the King created two Courts of High Commission. They possessed despotic powers; could call anyone before them; could enquire into their lives, doctrines and characters minutely; could impose any fine; could imprison for any period; could depose any Minister; could excommunicate: and from them there was no appeal! Thus was odium aroused against the very name of Bishop.

In 1610 on the 10th March, the Register of the Privy Council relates a disturbance in which the Tweedies bore a principal part. On that date the Council had a petition before it from John and William Russell, sons of John Russell in Stobo, for a summons against John Tweedy in the Hoilhouse of Stobo, and Adam his son for having on the 5th March, "bodin in feir of war" come under silence of night and waylaid John Russell betwixt Harrow and the Kirk of Stobo, attacked him with drawn swords, struck off "the twa former fingers" of his right hand, and left him for dead. How also on the 7th March, Adam Tweedy came to William Russell ganging at his father's plough gave him a straik upon the right shoulder, with drawn sword, and chased the plough off the ground.

#### EPISCOPACY ESTABLISHED.

1610, April. In this month the following Articles were agreed upon:—That the Calling of the Assembly belonged to the King, who would summon one annually. That there should be half yearly Synods in every Diocese presided over by the Bishop or

Archbishop. That Sentences of Absolution, or of Excommunication should receive the approbation of the Bishop. That all Presentations to parishes should be directed to the Archbishop or Bishop. That the Bishop was to perform the Act of Ordination with the Assistance of the Presbytery. That the Bishop should be associated with the Ministers in Deposition, and that he would pronounce Sentence. That every Minister should take the oath of allegiance to the King. That Bishops or their substitutes should visit their Dioceses. That weekly Exercises of doctrine be continued among the Ministers, presided over by the Bishop or his deputy. That Bishops be subject to the General Assembly. That every Bishop be at least forty years of age, and have been a Minister at least ten years. That no Minister argue or disobey the Acts of this Assembly, or discuss parity or disparity of Ministers.

Soon after the Assembly was dissolved, the Archbishop of Glasgow, the Bishop of Brechin, the Bishop of Galloway were consecrated in England by the Bishops of London, Bath and Ely. In this way they would be able to hand down the Apostolic Succession to their Brethren in Scotland.

The Parliament of 16th October 1612 ratified all the Acts of this General Assembly of 1610.

#### HOLY BIBLE TRANSLATED (PRESENT EDITION).

1611. The present edition of the Holy Bible had been translated by an Assembly of Divines at Westminster; it was now dedicated to King James and published.

#### DESCRIPTION OF DIVINE SERVICE AT THIS TIME; 1613.

Cowper, Bishop of Galloway has given the following description of Public Worship in his day, in the form of a dialogue between a Roman Catholic and a Protestant:—

What is this the people are going to do?

They bow themselves before the Lord, to make a humble Confession of their sins, and supplication for mercy; which also you will hear openly read out by the public Reader. Now, when it is done, what think you of the prayer?

Truly I think there is nothing in it but that whereunto every good Christian should say Amen; it hath done me much good to see the people with humble reverence sighing and groaning accompanying the prayer up to God. But what go they now to do? Everyone is preparing as you see, their psalmbook, that all of them with one heart and mouth may sing unto the Lord.

What doth the Reader now? is he making another prayer?

No, yonder Book which he now opens is the Bible. . . .

These are the Three Exercises which are used in all our congregations every Sabbath one hour before the Preacher comes in:—First, prayer; then Psalms; then reading of the Holy Scriptures. And by these the hearts of the people are prepared the more reverently to hear the Word; and you see that all is done with great quietness, devotion and reverence.

But what are they doing now?

You hear the third bell ringing, and in this space the Reader ceaseth, and at the end of the bell ringing, the Preacher will come.

There comes the Preacher; and now I pray you tell me how I should behave myself?

Trouble you not; do as you see others beside you do. For first, he will conceive a prayer, at which the people humble themselves, thereafter he reads his text of Holy Scripture; this the people hear with reverence; then he falls to the Preaching, which some hear with their heads covered, some otherwise. (In that you may do as your health requires).

The preaching being ended, he concludes all with a Thanksgiving after which there is a Psalm sung by the whole congregation; and then the Minister blesseth the people in the name of the Lord and so demits them; you will see no other thing else.

(All this is in strict conformity with the Book of Common Order.)

1612, September 11. James Noble, in the East Burne of Stobo, son of the deceast John Noble there, with the rest of their kinsmen, complained that John Scott, called the Clerk, in Elrig, murderer of the said John Noble, and denounced rebel, in default of finding security for his appearance before the Council, is still at large. The Lords ordered the Captain of the King's Guard to bring him to justice. (Privy Council Register).

#### DESTINATION OF THE BARONY.

In 1613 the Archbishop granted to James Tweedy of Dreva in liferent and to his son John, the lands and barony of Stobo with the Mill, also Dreva, etc.

The Tweedies later sold the lands to John Murray of Halmyre. And in 1619 August 27, Archbishop Law granted to John Murray of Halmyre the lands of Stobo, Dreva, etc.

1615. In the edition of the Scottish Psalter of this year, by Andro Hart, are found the following airs—Abbey, Duke's Tune, Dunfermline, French, Martyrs, Old Glasgow, York.

1615. In the Court of High Commission, Theodore Hay, Parson of Peebles, was a member. The two Archbishops were the

Heads of the Courts of High Commission—"Mr John Spottiswoode, and Mr James Law, sometimes Ministers within the Presbytery of Linlithgow, two pretty football men, have now, as we used to say, the ball at their foot." (Calderwood.)

#### JAMES TWEEDIE.

1616, February 1. James Eistoun, Burgess of Edinburgh, complained that one day lately, as he was coming from the Links of Leith where he had been recreating himself at the gowff, to the Burgh of Edinburgh, where he has his residence, he was set upon by James Twedy, son of Mr John Twedy of Dreva, who invaded him with a drawn sword, gave forth many straits at him, cuttit his hat and his cloak, raschit him to the ground, and reft from the complenar his club, wherewith he defendit himself, and therewith gave the complenar mony bauch, bla, and bluidy strykis, to have slain him, were he not stayed by certain persons there present. The Lords ordered Twedy to put himself in ward in the Tolbooth of Edinburgh within six days, and there to remain till freed by the said Lords. (Privy Council Register.)

1616, July 4. In the Visitation of the state of the Kirk of Stobo, the Minister thereof being removed, after prayer and Exhortation by Mr Theodor Hay, Peebles, on John v. 43, nothing is reported of the Minister to the Ministers visiting, but that which, in the Lord, is commendable, according to the several points of the Trial observed.

Whereupon, he being called, lamented something concerning the state of the Kirk, faulty within, and not watertight without; through want of Commodious seats; Tables for the Communion: and Repairing of the Queir; for reformation whereof as the parishioners in general were ordained to do their endeavour; so in especial the Goodman of Draway was urged to fulfil his part thereanent according to the Act of the Synod read and intimated to him. Who promised to obey, but as yet has not fulfilled. Whereupon the foresaid Minister was ordained, in case of his negligence, to proceed with Denunciation of the Letters raised against him, for not building of all the Queirs of Stobo Kirks. Further, concerning the penalties taken of offensive persons, the Collection for the poor, and Keeping of the Box, and Distribution thereof, it is ordained that a more exact order be followed thereanent, than has been; and that one keep the Box, and another the Key thereof, and that care be had of ingathering and employing the same, to good uses.

Moreover concerning James Russell, his speaking widely of his Pastor and bedfellow, the same was taken away by humiliation, and their final reconciliation.

1616, November 14. Mr Archibald Row, parson of Stobo, complains that James Twedy of Dreva, who was at his instance, on the 20th May last, denounced a rebel for not payment to him of the soume of 250 merks money for Beltane term's payment of his Stipend, is still at large. The Captain of the King's Guard was ordered to bring him to justice.

On the 16th December, Mr Richard Powrie, Minister of Dawick, made a similar complaint against Twedy, and his son, and a similar order was issued, probably without avail, for there occur soon after, several other cases in which the Tweedies are in ward for debt. (Privy Council Register.)

#### FUGITIVES.

1616, December 5. Every Brother is appointed to take order with fugitives from the Discipline of the Kirk fleeing from parish to parish, that they be censured according to the Acts of the Kirk; and Brethren negligent herein to incur the penalty of the Act.

#### BRIDALS.

1617, April 24. The advice of the Assembly to be sought anent staying the excessive expenses used in Bridals, and other enormities accompanying the same.

#### THE PIPER OF HAPPEW MURDERED.

1617, August 7. The which day, upon occasion that John Duncan, tailor, had cruelly murdered and alain the late . . . Davidsoun piper in Easter Hoprew, and that the said John was fugitive, being a parishioner of Peebles, the Presbytery appoint and desire their Brother, the Parson of Peebles to cite him to compear to see and hear order taken with him according to the Discipline of the Kirk for the fact aforesaid; and in case he compear not, to proceed with admonitions.

1617, August 21. John Duncan, murderer of the late James Davidson, piper, being called, and not compearing, as he was warned by the Parson of Peebles, and admonished *pro primo* according to the order, the Presbytery ordains him to be warned and admonished *p-o secundo*.

1617, September 4. The state of Christian prisoners among the Turks recommended to the charity of all good Christians. My Lord of Glasgow (the Archbishop) craves the knowledge of the state of every parish within the Presbytery, together with the rents thereof.

1617, October 2. It being reported by the Parson of Peebles that he had gone forward with the Censure of the Kirk against John Duncan, tailor, and murderer, the Presbytery willed him to proceed even to the end of the Process that he may be excommunicate for that heinous offence and contumacy.

1617, October 16. It is signified by the Parson of Peebles that both admonitions and warning with prayers had been used against, and for, John Duncan, tailor and murderer aforesaid and that nothing remained but the pronouncing of the Sentence; remitted to the next Synod, who have allowed the same Censure.

1618, March 12. My Lord of Glasgow (the Archbishop) desires an Answer from every Brother regarding The Five Articles; also to have in readiness their contributions for the Turkish prisoners.

#### THE FIVE ARTICLES.

1618, August 25. On this day the King convened a famous or infamous meeting of the General Assembly at Perth, and packed it with his creatures. Three Noblemen acted as Royal Commissioners, and the Archbishop of St. Andrews presided. The King sent a Letter containing Five Articles of his own devising; which in the end became part of the ecclesiastical law of the country. These were:—(1.) That the Communion be received kneeling. (2.) That it might be administered privately to the sick. (3.) That Baptisms might be administered privately at home when the infant could not conveniently be brought to the Church. (4.) That all children of eight years should be brought to the Bishop on his Visitation, to be questioned on their knowledge, and to receive his blessing. (5.) That the days commemorative of Christ's Birth, Passion, Resurrection, and Ascension, also of the Descent of the Holy Ghost should be reverently observed.

Although the King had thus carried his point and made himself Dictator of the Church of Scotland, the Congregations on the whole remained Presbyterian. Great confusion was witnessed in many of the Churches—some receiving kneeling, others in the old manner. Some Ministers conformed; others declined. Thousands flocked out of Edinburgh to the Churches in the country where the Communion was celebrated after the Presbyterian manner. The policy of the King did not prove in the end the success he had anticipated. The kneeling at Communion, more than all the other Articles excited opposition among the people, and the Lord's Table became the scene of great confusion. Pre-Communion Services on week-days in most places ceased for the time owing to strifes witnessed at them.

#### DEATH OF THE MINISTER.

1618, Archibald Row, Minister of Stobo, died in this year, aged about 47. His wife Agnes Fairfull survived him.

#### MR HOG, FOURTH MINISTER.

1618, Thomas Hog, A.M., was the fourth Minister of Stobo. He was translated from

the Second Charge of South Leith; and was instituted after February 25, 1619. He gave £20 towards building the library of the University of Glasgow on the 1st of August 1632. He had a son John, Minister of Linton. (Hew Scott).

1618, April 9. According to the humble Suit of Alesoun Cockburne, relict of Archibald Row, Parson of Stobo, the Presbytery condescended to meet in Stobo on Tuesday next to take order with such matters as she shall claim for her comfort.

1618, December 10. The matter betwixt Mr Thomas Hog, parson of Stobo, and Alesoun Cockburne relict of Mr Archibald Row, concerning the building and Manse of Stobo, and all other things questionable betwixt them being submitted to my lord of Glasgow, and to so many of our Brethren of the Presbytery; and the Submission subscribed by my lord of Glasgow, and produced before the Presbytery, they ordain that upon advertisement of the said Mr Thomas Hog, and Alesoun Cockburne, the Brethren appointed for that errand shall put an end to the matter.

#### CHRISTMAS TO BE CELEBRATED.

1618, December 10. Every one of the Brethren ordained to teach effectually on December 25 (Christmas day) on Christ's Incarnation.

1619, January 21. The matter between the Parson of Stobo and the relict of Mr Archibald Row, is continued because the Brethren to whom it was submitted received no lawful advertisement.

1619, February 18. Because of the absence of Mr John Douglas, and of the Brethren to whom the matter betwixt the Parson of Stobo and Alesoun Cockburne, was submitted, the Presbytery continue their Decree till further advisement.

1619, February 18. The Presbytery ordain Mr Alexander Greg to give Institution to Mr Thomas Hog, according to his Collation.

1619, March 4. Because of the absence of the relict of Mr Archibald Row, the Brethren continue that matter betwixt Mr Thomas Hog and her till she be present.

1619, March 4. Reported by Mr Alexander Greg that he had given Institution to Mr Thomas Hog, on 26 of February according to his Collation.

#### BARONY AND CHURCH LANDS.

1619, December 7. The Grants of the lands to Murray of Halmyre were confirmed by King James. But although Murray had thus acquired the ancient patrimony of the kirk, and later, of the Tweedies, he was subjected to considerable molestation from other members of the Tweedy clan, one of the most troublesome on the Tweed.

They attempted to obtain more money from him, under the threat that if he would not "buy their kindness" they would have his life or else lay his lands waste. Later, he was attacked by Thomas and William Tweedy who with their swords gave him a number of deadly straits and left him as a dead man and threatened his tenants to have their lives if they laboured the said land.

1620, October 12. Complaint given in by the Parson of Stobo against James Stewart there, for not keeping the Kirk; being cited and not compearing, is ordained to be summoned the second time.

1620, October 26. James Stewart in Stobo being summoned and not compearing, is ordained to be summoned *pro tertio*.

1620, November 23. Continues James Stewart, till the presence of the Minister.

1620, November 29. Compeared Mr James Stewart in Stobo, being accused of not keeping the Kirk, and drinking on the Sabbath day; confessed his fault, and the Presbytery ordain him to stand the next Sabbath day in his linen cloathes, and to pay 40s of penalty.

1620, December 7. Reported by the Minister of Stobo that James Stewart had satisfied according to the injunctions of the Presbytery.

1621. Psalm tunes of this period:—Bristol, Chichester, Gloucester, Norwich, Salisbury, Durham, Old Carlisle, Ludlow, St. David.

1621, June 7. A General Fast to be kept on the last Sabbath of June, and the first of July; every Minister to make intimation thereof to his own congregation.

#### PATRONAGE OF STOBO GRANTED TO THE EARL OF WIGTOUN.

In 1621, July 17, the King granted anew to John, Earl of Wigtoun, lord Fleming certain lands; also the patronage of the Churches of Stobo, Drumelzier, Dawick, Broughton, comprehending the Patronage of the Rectory and Vicarage of Stobo of which the others were the pendicles. And which patronage, John, Viscount Lauderdale, had resigned.

1622, June 6. The Brethren being posed, reported that the Fast was solemnly kept in all their Kirks.

1622, November 28. A Letter received from my lord of Glasgow (the Archbishop), ordering a Thanksgiving for the Delivery of the Kirk of France to be intimated in our several kirks next Sabbath.

1623, March 6. John Weir, Walter Twedy, and Alesoun Twedy being summoned by the Parson of Stobo to compear before the Presbytery for disobedience to the

Session, and not compearing, the Parson is ordained to summon them *pro secundo*.

1623, April 17. The Presbytery ordain the Parson of Stobo to summon the Laird of Scroggs to compear before them the next day for disobedience to the Session of Stobo.

1623, May 1. The Presbytery appoints the Parson of Stobo to warn the Laird of Scroggs to compear before them *pro secundo*.

1623, May 15. Compeared Jeanie Weir, parishioner of Stobo, and confessed her fault of not keeping the Kirk, and was remitted back to her own Session.

1623, May 15. Reported by the Parson of Stobo that the Laird of Scroggs had satisfied the discipline of their Kirk.

1623, June 12. By order of the Archbishop, a solemn and general Fast to be observed in all the Kirks on the last Sabbath of June and the first of July.

1623, July 9. Continued the Parson of Stobo's parishioners until his presence.

1623, July 26. Reported by the Parson of Stobo that his parishioners had satisfied the discipline of their Kirk.

1623, December 23. A weaver of Peebles executed by drowning in the Eddlestone Water at the pool where it joins with Tweed; his crime was sheep-stealing.

1624, February 26. Upon a Complaint given in by the Parson of Stobo against two of his parishioners, viz.—James Quhyt for non-cohabitation with his wife, and John Hodge, for not keeping the Kirk, being summoned by him to compear before the Presbytery this day, called, and not compearing, the Presbytery ordain them to be summoned *pro secundo*.

1625, March 25. Compeared James Quhyte, being accused of non-cohabitation with his wife, he confessed the same; being posed of the cause of his so conducting himself, he could not answer.

The Presbytery after objurgation of him, desired the Bailie of Peebles to put him in ward aye and until to remain there till he find caution to keep company with her.

1624, April 8. Complaint to be made to the Assembly for the repairing of the Choirs of the Kirks of Stobo.

1624, May 13. Compeared James Whyte; confessed the Violation of the Sabbath, in not keeping his parish Kirk, and disobedience to the Session thereanent; as also that he did not adhere to his wife. The Brethren after long travell betwixt him and his wife, present, they both mutually promised to adhere and keep their parish Kirk.

1624, October 14. Voluntary contribution

to be made in all the Kirks by order of the Archbishop for supporting of the town of Dunfermline which was altogether consumed with sudden fire.

#### A FAST ON ACCOUNT OF THE PLAGUE.

1624, December 23. Special letter from the Archbishop anent the threatened Pestilence already broken out in Edinburgh. A public and solemn Fast to be kept in Burgh and Land, the two Sabbaths next ensuing, except one, and that, betwixt the said Sabbaths in Burgh each week-day be kept. And the various Brethren to have sermon in Peebles every day of the week.

1625, July 28. A Fast to be kept next Sabbath.

1625, August 25. Anent the contributions for Dunfermline, the Brethren who had not as yet brought in the same declared that the advice of their several Sessions was to continue the urging of the same until the corn was brought in from the ground; for before that time the people were not able to acquire monneys; whereupon they were ordained to have the same in readiness against Martinmas.

1626, April 27. John Vaitche and James Kendza, parishioners of Stobo, compeared and being accused for their drunkenness upon the Saturday before the Communion, and for their threatening language to the pastor, confessed the same. Whereupon they were ordained by the Presbytery to go to ward and remain there till they found caution for Satisfaction. Which was done by the said John, the said James keeping still in jail.

1626, June 8. The contributions for Dunfermline were handed in. Stobo by the hands of Mr Thomas Hog, the Minister, gave in £5 2s 4d. This is the last entry in the first volume of Presbytery Records.

The second volume begins in 1649 leaving thus a gap of twenty-three years.

1626, October 19. The Minister of Stobo complained to the Presbytery that Thomas Hay of Scroggs did not attend his parish Kirk, but frequented other Kirks. Hay pleaded that he was uncertain whether Scroggs was situated within Stobo or Lyne parish. The Presbytery decided that Scroggs was within Lyne parish, and that Hay must attend Lyne Church in future.

#### INTERVAL OF 23 YEARS IN THE RECORDS OF THE PRESBYTERY.

From 1626 to 1649 a complete blank occurs in the Records of the Presbytery for twenty-three years. There is therefore no history of Stobo during nearly quarter of a century, at least from ecclesiastical records.

#### THE END OF THE TWEEDIES.

1628, August 7. This once powerful clan had entered upon the final stage. Its

members had been living beyond their means, and at last, through debts and mortgages, they were compelled to relinquish what remained of their once vast possessions. James Tweedy, the last of the name in Drumelzier, is in 1628 found a broken-down prisoner in the Tolbooth of Edinburgh, to which he had been consigned by his own cousin, and remorseless creditor, John, Lord Hay of Yester, into whose family the lands of Drumelzier had now passed. Let this last representative of a robber race that had vexed the County for centuries, tell his own sorrowful tale:—James Tweedie of Drumelzier complains to the Lords of the Privy Council "that he has been detained in ward within the Tolbooth of Edinburgh five years and four months byegane, at the instance of John, Lord Hay of Yester, his cousin-germane, both in his own name and under colour, and pretext of other men's names. Lykeas, he has not only unnaturally detained the said Complainer in woeful captivity, but appressed his lands and heritage with the legal reversion of the same, and intronettit with the whole rents thereof, whilk will far surmount any burden or debt he can lay to the Complainer's charge. And yet to kythe his causeless enmity, he has not only stopped the Decreet of Liberty ready to have been pronounced by the Lords of Session, minding thereby to appropriate to himself by forged pleas his whole estait and rents, but also to detain the Complainer's person in ward till his dying day. Whereas he having all that belongs to the Complainer, he has nothing to sustain himself, but is like to starve unless the Goodman of the Tolbooth supplied his necessary wants."

It was decreed that Lord Yester should either release Drumelzier, or allow him a weekly maintenance, to be fixed by the Lords, accordingly Lord Yester consented to his release. (Privy Council Register). Exit Tweedie!

#### THE CHURCH OF SCOTLAND AND WITCHCRAFT.

1628-9. In this year begin in Peeblesshire the earliest proceedings connected with Witches. The propaganda was not confined to any one parish; all alike appear to have participated in this extraordinary mania. The licence for these judicial murders is to be found in the command given by Moses to the Jewish people, "Thou shalt not suffer a Witch to live." The Scottish nation at this period resembled that of the Jews in several particulars:—In their Theocracy and belief that the Deity was in some especial manner the God of the Scots, whose chosen people they were; in their worship of the Sabbath as a fetish; in their literal acceptance of the letter of the law, and rejection of its spirit; and later during the heat of the Covenanted struggle, in the cruel retaliatory acts sometimes inflicted on their enemies, such as the

massacre of prisoners after the Battle of Philiphaugh.

In this year the Church opened its campaign against the Witches. Who were those Witches? Aged crones, afflicted with senile dementia; hysterical women possessed with a desire for notoriety; some cases of real mania with delusions; and alas, other cases, victims of the jealousy and malice of neighbours.

The Ministers of the Presbytery formed the Court, or inquisition at which the poor creatures were tried. They were then handed over to the Civil Magistrate for Execution. In the County of Peebles it will be observed that in this year when the earliest references to Witches are found, the Episcopal party was in power. But associated with the Bishops were Presbyteries of Ministers acting as prosecutors and also as judges. The practice of Witch-hunting continued in Scotland until the Church found herself in dire peril after the Restoration of King Charles II about the year 1661; she had then to turn her attention away from Witches to the preservation of her existence as a Covenanted Church.

Here are the accounts of the expenses connected with the Strangling and Burning of three Witches in Peebles in the year 1628-9:—

At the foundation of the Calf Knowe a gallon of ale, and three wheat loaves, 19s. (This mound still exists in the park of Kingsmeadows, just above what is called the American garden, on the road leading from the Drove road to the Kailzie road; a place of execution was now about to be constructed there, for the gruesome proceedings.) A pound and a half of lead to set the cruiks of the calf-knowe door, 5s. To James Haddane, to build the calf-knowe, £10. Lime fetched to the calf-knowe work with the town's horses, 47 loads, £9 8s; (other 33 loads also.) Furnishing sand to the eighty loads of lime, £8. Bringing home four planks to be a door to the calf-knowe, 20s. Debursed for the Witches, £24 10s. 1629, November 9. To James Haldoune for making the calf-knowe door, 33s 4d. For making the gibbet which stands thereon, £4. Given for the Commission to burn the Witches, £6 13 4d. Drink-silver to James Primrose's man (clerk to the Privy Council), 30s. My own wages at that time, three days in Edinburgh, £4 10s. When the Provost agreed with James Haldoune for setting up the gibbet the witches were hanged on, £3 13s. December 15. Mr William Dickson, schoolmaster, for being clerk to the Witches' process, £6. Directed to hire a lockman (executioner) to the Witches, my two days' wages, wages £3. Drunk at his feeing, 26s 8d. To John Robene for five loads of peats, with a quart of ale he gave to the peatman bought to burn



the Witches, 32s 8d. Three loads of coals, 36s. A load of heather, 9s. Three fathom of small cord to bind the Witches' hands, 30d. Four fathom of thick rope to hang them up withal, 6s 8d. Three tar barrels, 48s. To Alexander Dickson a pair of shoes for warning the Ministry, 20s. Carrying the tar barrels to the calf-knowe, 3s 4d. Hangman's wages, £10. To his son for being doomster, 12s. For writing upon Isobel Graham's Confession against the rest of the Witches at the Parson's command, 12s. To John Frank, jailor, for catering for the Witches, £8 14s. Catering for the lockman and his son, £3 12s. Bread and drink fetched forth to the assessors, 30s. Fetched to the hangman and Witches, 18s. Ten loads of coals to the burning of the last witches, £5 16s.

#### AN ALTAR OF BURNT OFFERING.

Outwith the Burgh stands a grassy mound,  
Oft kissed by smiling sunbeams of the morn  
And bathed in evening dews; but hallowed ground  
To us, though to our sires a place of scorn,  
To which were led old wives of friend forlorn,  
Who gave in lanibent flame and pungent smoke  
Their lives in martyrdom, oft bravely borne,  
In name of justice, but too oft a cloke  
For spite and jealousy of neighbour folk.  
A redder glow than sunbeams fired it then,  
The dew was human tears from spirits broke,  
Hearts torn and robbed of hope by cruel men:  
This mound thus takes to-day the form to passing  
eyes

Of one vast Altar raised for human sacrifice!

#### MINISTERS' APPAREL: TEINDS: SCHOOLS.

1633, June 19. Parliament assembled; it passed an Act confirming to the King the power of prescribing the apparel of Scottish clergymen; this roused great discontent. Two valuable enactments, however, were passed by this Parliament:—one was the Valuation of the Teinds, whereby the fifth part of the rental of the land was declared to be the value of the Teinds; and the other was the Confirmation of a former Act ordaining a school to be erected in every parish, and every child to have the means of education within its reach.

#### MINISTER OF DAWICK ASSAULTED.

1629, April. Certain parties who had attacked the Minister of Dawick with rungs and batons, having confessed their crime, were ordered to stand at the Market Cross of Peebles on Tuesday next, being the Market day, with papers on their breasts setting forth their crime; besides this, they were ordained to stand in sack-cloth at the Kirk doors of Stobo, Drumelzier, Kirkurd, and Peebles.

#### DESCRIPTION OF PUBLIC WORSHIP DURING EPISCOPACY.

1635. Sir William Brereton, an English Puritan, visited Edinburgh in this year, and made the following description of Divine Service in the City Churches, which may be

taken as fairly representative of the general practice. "The Order that is observed in the worship of God is this—Upon the Lord's Day they do assemble betwixt eight and nine in the morning and spend the time in singing psalms and reading chapters in the Old Testament until about ten, then the preacher comes into the pulpit and the psalm being ended, he reads a printed and prescribed prayer, which is an excellent prayer. This being ended another psalm is sung, and then prays before sermon, and concludes his sermon betwixt eleven and twelve.

The Afternoon's Exercise which begins soon after one, is performed in the same manner as in the morning, save that the Chapters are then read out of the New Testament; and they conclude about four.

I saw the Sacrament of Baptism administered in this manner:—The preacher standing in the pulpit, and there being fastened into the same a frame of iron wherein there stands a silver basin and ewer; the Minister used an Exhortation for God's great goodness in admitting them to this great privilege, &c., and demanding from the witnesses (which are many, sometimes twelve, sometimes twenty), according to a printed form of Baptism; the parent receives the child from the mid-wife, presents the same unto the Preacher who doth baptise it without any manner of ceremony, giving the strict care of Christian and religious education, first unto the parent, then unto the witnesses.

When the Sacrament of the Lord's Supper is administered, a narrow table is placed in the middle aisle, the whole length of the aisle, about which the most of the receivers sit, as in the Dutch and French Churches; but now the ceremonies of the Church of England are introduced, and conformity much pressed, and the gesture of kneeling is also much pressed.

1635. In the edition of The Scottish Psalter published in this year are found the following tunes:—Aberfeldy, Bon Accord, Caithness, Culross, Elgin, Inverness, London New, Melrose, Wigton.

#### THE ARCHBISHOP VISITS PEEBLES.

1635, May 10. Payed at Lyne Bridge, going a number together to meet the Bishop, 34 shillings. Counted with Margaret Reid before the Provost and Bailies when the Bishop was here, and paid to her £10 12s. Two boxes of Comfits, 20s; a/e and short-bread at the time to Christian Hay, 41 shillings.

The Archbishop's name was Dr Lyndsay. He was accompanied by Mr James Lyndesay of Flemington, his son.

#### ARCHBISHOP LAUD'S SERVICE-BOOK.

1636. In this year appeared "Canons

and Constitutions Ecclesiastical for the Government of the Church of Scotland," published by authority, and issued under the Great Seal. It contained Regulations for the Observance of the Ritual in the Services of the Church, which were intended to bring the Scottish Church into close resemblance with the Church of England in every respect.

This was followed by the Scottish Book of Common Prayer, or Laud's Liturgy. This is but a copy of the English Book of Common Prayer, with some alterations which give it a strong similarity to the Romish Missal. Every Minister was commanded to use this Service Book in all the Churches of the Realm. The whole population from the highest to the lowest rose against its introduction. The Ministers might have yielded, but the Laity were firm. The principal objections were:—That the Book was imposed without consent from the General Assembly or of Parliament; that it was Popish; that it taught Baptismal Regeneration, Transubstantiation, the Oblation of the Sacred Elements, and was little better than a Mass-Book.

It must be kept in mind that the Church of Scotland had used a Liturgy long before this time. Even before the Reformation was legalised the Service-Book was in use in parishes where Reformation principles were growing. Later, The Book of Common Order prepared by Knox came into use and was sanctioned by several Assemblies, and continued to be the authorised Form of Worship up to the date of Laud's Liturgy. Even on the very day of the introduction of this Book in the following year the Lessons were read in St. Giles out of the old Book of Common Order in the earlier part of the day. The new Liturgy was not to be used until 1637.

1637, Sunday, July 23. On this day Laud's Service Book was attempted to be read in St. Giles. A great tumult ensued initiated by Jenny Geddes, who may have been kin to the Geddesses of Kachan benefactors of the Church of Peebles in Romish times. Divine Service was stopped. The new Service Book was not allowed to be read. It was never used again. Neither was the old one of Knox.

#### DIVINE SERVICE ACCORDING TO KNOX.

From the Reformation of 1560 up till the passing of the Five Articles of Perth in 1618 there had been uniformity in the conduct of Divine Service in the Church, which had been conducted in close accordance with Knox's Book of Common Order. The Bell was rung at seven in the morning; and then at eight for the Reader's Service. The congregation assembled at that time for a little private devotion. The Reader taking

his place at the lectern read the Common Prayers, and in some Churches the Decalogue and the Creed. He then gave out large portions of the Psalter, the singing of which was concluded with "Glory to the Father," &c. Next, chapters of Scripture were read from the Old and the New Testaments according to the requirements of the Book of Discipline which ordered that any Book begun should be read through. After one hour thus spent, the Minister then entered the pulpit, the Bell having been rung for the third time. He knelt for private devotion. He began with a conceived prayer, chiefly asking for illumination. Next he preached the sermon and then read or repeated one of the prayers out of Knox's Liturgy for all conditions of men, or the extemporised one in conformity with it, concluding with the Lord's Prayer and the Creed. After this there followed a Psalm and the Benediction.

#### THE TABLES.

1637. Towards the close of this year there was instituted what has come to be known since as "The Tables." It was composed of Four Committees sitting at four tables within the Parliament House in Edinburgh, first of all as a Committee of Public Safety; but later, as a law-making body whose ordinances came to have a vogue denied to those of the King and Privy Council. The First Table included all the Nobility who had joined the People's Cause; the Second had one gentleman representing each County; and the Third had one Minister representing every Presbytery; and the Fourth had one Burgher for every Town. Four representatives from each party formed a permanent Central Committee, the other members sitting only during emergencies.

#### THE NATIONAL COVENANT.

1638, February 22. The Burgh of Peebles was invited to send Representatives to a great meeting in Edinburgh of the Tables.

February 28. On this day began to be signed the National Covenant by the people of Scotland. It was taken up with enthusiasm all over Scotland. It was a League in defence of the liberty of the people in matters of religion, as well as a Confession of their belief, and a Repudiation of Popery. Meanwhile in the conduct of Divine Service, the Reading of the prayers by the Clergy, which continued to be the rule in certain parts of the country, was given up, and was thenceforth confined to the Reader's part of the Service.

#### SEVEN COVENANTS.

The National Covenant referred to above was the Sixth of Scotland's Covenants; the Seventh and last was yet to come. It was binding both on Scotland and England, and was called The Solemn League and Covenant.

## THE AFTERNOON SERVICE.

Between 1838 and 1645 the Afternoon Service was for many years catechetical, Calvin's Catechism being used; it was divided into portions for successive Sundays, and after the children had been examined in the presence of the people the Minister gave a short discourse on the doctrines of the day.

## PRESBYTERIANISM AND THE COVENANTS.

1638. Those who signed the Covenant, or Covenanters as they began to be called, had become a menace to the Government. The King was soon forced to understand that the people were prepared to resort to armed force in defence of their liberties. He sent a Royal Commissioner, who was treated contemptuously. King Charles then attempted to effect a Compromise, and even signed the Covenant of 1680; this accomplished a partial diversion in his favour, and caused a division among the Covenanters.

## END OF EPISCOPACY 1610-1638.

The General Assembly arranged to meet in November 1638. It did so; and within a month overturned the whole fabric of Episcopacy!

All the Assemblies which had been vitiated by Kingly interference were declared to be null and void. The Service-Book, and the Book of Canons and other similar publications were condemned. So also with the obnoxious and tyrannical Court of High Commission. Episcopacy and the Five Articles of Perth were abjured; all the Bishops were deposed from the Office of the Ministry, and eight of them were excommunicated! Excommunication involved fearful consequences to its victims, and caused the flight of the Bishops from the country in order to save their lives. The Assembly in thus acting against the Bishops was mercilessly severe, and flagrantly unjust.

The assembly finally restored the Presbyterian form of Church government. This was a most remarkable proceeding and difficult to understand, for Episcopacy had lasted already for thirty years—a generation. All the Ministers must have received Episcopal Ordination, and yet the people returned to their first love, Presbytery. This has been called the Second Protestant Reformation. The first was effected by Parliament; the Second by the General Assembly.

Civil war now appeared to be inevitable; and the Covenanters secured the services of General Alexander Leslie.

## DIVINE SERVICE DEGRADED.

In this year Irish Innovations were introduced into the Church under the name of Brownism. Its adherents rejected all *forms*

of prayer, also the *reading* of the Scriptures unless accompanied by exposition. This party degraded the worship of the Church; and later, allied itself with Cromwell and ruined the Covenanting movement.

Sitting during the Communion was now restored; private Celebration of Communion was forbidden. There was likewise forbidden the Observance of anniversaries, including Christmas and Easter. Having abjured Laud's Liturgy, the Church fell back upon Knox's Book of Common Order.

James Williamson, Provost of Peebles, was the representative sent by Peebles (though not unanimously), to the General Assembly at Glasgow which effected all those reforms. He signed the National Covenant; his name also appears on one of the medallions attached to the Peebles Silver Arrow.

## DAILY SERVICE.

1639, April 18. The Provost, Bailies, and Kirk Session of Peebles along with several others took an Instrument in writing requesting the Vicar of Peebles to give morning and evening prayers and reading daily.

1639, April 20. All those who have not already signed the National Covenant are to be convened at the Clerk's booth in Peebles to subscribe the same.

## CIVIL WAR IMMINENT.

1639, May 1. Letter received this day from Lord Yester to the Burgh of Peebles, and the Gentry of the Shire, stating that the King's Navy of twenty-eight ships of war had sailed up the Forth to Leith, and that therefore every fourth man in the Kingdom would require to rise in arms as was formerly proclaimed. Every fourth man therefore in the Burgh of Peebles must repair to him and his colours at Leith this night furnished with arms. The Magistrates ordered that the men of the First Quarter perform the desire of his lordship for ten days and nights; then be relieved by the men of the Second Quarter for a similar period; and so on with the others; beginning again with the First Quarter if necessary.

1639. War between the Covenanters of Scotland and King Charles seemed to be inevitable. By the end of May the Covenanters encamped on Dunse Law were facing the King's Army; but both sides hesitated to begin the fight. Ultimately a Compromise was effected whereby the King promised to call a Free Assembly at Edinburgh on the 6th of August, to be followed by a Parliament meeting in Edinburgh on the 20th of the same month for the purpose of ratifying the Acts of the Assembly. The Covenanters were to disband their army, surrender their fortresses, and hold no illegal meetings.

**THE CHURCH AS A PERSECUTOR.**

The General Assembly on the 17th of August passed all the provisions anew against Episcopacy and in favour of Presbyterianism.

Unfortunately the Scottish Church being now successful sought to become a Persecutor; instead of continuing to use the Covenant as a Bond of union and liberty, it sought to make it an instrument of oppression by compelling everyone to swear to its provisions especially all Papists and suspects. A long list was drawn up of Ministers favourable to Episcopacy, who were sentenced to deposition. As regards Parliament, it certainly sat on the very day after the Assembly rose; but nothing was done; nor were the Acts of the Assembly ratified by it.

The Assembly, had in addition to its other Acts, enjoined universal observance of Family Worship, and it also prohibited all the innovations of the Brownists.

**DEATH OF THE MINISTER.**

1639. Thomas Hog ceased to be Minister of Stobo, probably by death; though there is no information on the point. He had a son Minister of West Linton. Mr Hog had been Minister of Stobo since 1618, in all twenty-one years of the Episcopalian period. He was succeeded by Patrick Fleming, M.A., Covenanter.

**PATRICK FLEMING, FIFTH MINISTER OF STOBO.**

He studied at the University of Glasgow where he obtained his degree in 1633. He was presented by John Earl of Wigton in May; and was instituted on the 2nd of October 1640. He was a member of the Commissions of Assembly in the years 1646, 1648, 1649. He was one of the seven Ministers of the Presbytery of Peebles required by the Privy Council on the 12th December 1661 to compare and answer for assisting in the Admission of the Minister of Manor, under pain of rebellion. He died on the 12th February 1682, aged about 69, in the 42nd year of his Ministry.

1640. Meanwhile the Covenanters had resolved to trust neither to Parliament nor to the General Assembly, but were busy enrolling soldiers and equipping them for the field. By the 30th August the Scots were in possession of Newcastle, while King Charles and his army were at York. After some negotiations it was decided that the Scots army was to remain inactive at Newcastle receiving £850 per day. All other negotiations were transferred to London. By the middle of December conditions of peace had been decided on, and mutual desires expressed for securing uniformity of religion in England and Scotland.

**DIVINE SERVICE AT ITS LOWEST.**

After this year, reading of prayers by the Clergy was gradually given up. An increasing number discontinued the habitual use even of the Lord's Prayer; also of the Glory to the Father; and of kneeling for private devotion. In some places lectures by Ministers were substituted for the Morning and Evening Prayer on week-days. All the foregoing was in distinct revolt and reaction from the set prayers and forms associated in the Scots mind with Episcopacy, extending even against the Lord's Prayer as being "a set form." It was in fact the farther development of Brownism in the Church.

**WITCHCRAFT.**

1640. The Presbytery had several cases of Witchcraft before it this year. On one occasion the Court met at Glenholm for the purpose of trying several suspects from that district and from Culter. They were asked if they had had any dealings with a witch called Graham who had been burned at Peebles. The principal item against them was that of telling people to take sick children to a south-running stream to be cured. One, by name Gilbert Robeson, was considered as a noted warlock, and there are many references to him. A year afterwards in 1641 he was then in prison suspected of witchcraft; and the Ministers of Drumelzier, Glenholm, and Broughton were appointed to enquire into the charges against him, and to intimate the same from their pulpits. (Note; as there is no Presbytery Book extant at present from the period from 1626 to 1649, this matter cannot be followed out. It seems to have been in existence when Dr Chambers wrote his History of Peeblesshire.)

**THE CHURCH MORE DEEPLY DESECRATED.**

1640, July 29. An Assembly was held at Aberdeen. An Act was passed for demolishing all monuments of idolatry; another against witches and charmers; another against revilers of the Covenant; and another against religious meetings conducted by laymen. The immediate results were the destruction of Crosses in Churches, market-places, and on tombs; the breaking of stained glass windows; also the effacement of all sacred emblems of the Saviour, of the Saints, etc. "Then it was that the niches of Melrose were emptied of their statues of prince and prelate; that the sculptured Cross of Ruthwell was broken in three; that the Synod of Argyll was let loose upon Iona to cast its monuments into sea, and its manuscripts into the flames; that the magnificent rood-screen of Elgin, and the stately altar-screen of Aberdeen were hewn in pieces." By an Act of Parliament, in the same year, many of the vessels of the sanctuary were consigned to

the melting-pot to furnish funds to pay the Covenanting army.

UNIFORMITY DESIRED IN THE CHURCH OF  
SCOTLAND AND THE CHURCH OF  
ENGLAND.

1641, July. The General Assembly met in July and passed an Act against impiety and schism. This Assembly was the first which began those negotiations between the Covenanters of Scotland and the Puritans of England, which have had so great an influence on the Church of Scotland. A letter was read from some Ministers in England in which they expressed a desire for unity between the Churches of England and Scotland. The Assembly in reply urged that efforts should be made to have in both Churches:—one Confession, one Directory for Public Worship, one Catechism, and one Form of Church Government. The Assembly began by preparing a draft of a Directory of Worship, with which England might possibly agree. (Dr Spratt.)

REACTION IN FAVOUR OF THE LORD'S  
PRAYER, AND THE GLORIA.

1642. The Assembly of this year was taken up with the innovations of the Brownists. After much discussion the Assembly authorised the Moderator to send a letter to those Presbyteries which were troubled by the innovators. In it occurs:—"We can hardly be induced to think that any gracious or wise brother of the Ministry will forbear continually to say the Lord's Prayer, to sing the Conclusion, and to bow in the pulpit; and if there be any such that will not receive satisfaction but by his needless scruples foment division, you know that the Act of the Assembly at Edinburgh doth warrant Presbyteries to censure innovators." It is interesting to note and to emphasise the fact that at this period, those were looked upon as innovators to be censured who objected to the use of the Lord's Prayer, and to singing Glory to the Father, etc. The Civil War in England was now raging.

SCOTLAND IMPOSES ON ENGLAND HER  
COVENANT AND HER ORDER  
OF DIVINE SERVICE.

1643. King Charles was most desirous that the Scottish Covenanters should not ally themselves with his enemies in England. But the desire of the Scots to lead the English Church into conformity with the Scottish Church proved too strong. The Scottish Clergy entered into an alliance with the English and sent Commissioners to attend the Westminster Assembly of Divines which met on July 1. Soon after, the Scots Army crossed the Tweed and turned the fortunes of the Civil War against the King. These acts divided the Covenanters into two parties,

and strengthened the hands of the Brownists who well knew that the English sectaries, such as the Anabaptists, Independents and others were opposed to all liturgical forms. The English Parliament sent a deputation to the General Assembly, asking for assistance and stating that they had abolished Episcopacy in England and had ejected the Bishops from the House of Lords. The Solemn League and Covenant having been drawn up was carried to England, and the 22nd September was appointed for the signing of it. Both houses of Parliament signed this Covenant, so also did the Assembly of Divines at Westminster, and the Scots Commissioners. Under this League it was that the Scots army crossed Tweed and joined in the Civil War against the King in order to secure Uniformity of worship in both countries as the Scottish Covenanters fondly believed. Persecutions of witches which lately had fallen into abeyance were revived, and the Assembly of this year gave specific directions as to their discovery and treatment.

THE SCOTTISH COVENANTERS INVADE  
ENGLAND.

1644, January 19. The assembled Scots forces crossed the Tweed this day, under General Leslie, Earl of Leven. Lord Yester was one of the Colonels, and the Committee for War included such names as—Sir Alexander Murray of Blackbarony, Sir David Murray of Stanhope, Sir John Veitch of Dawick, James Naesmyth of Posso, John Halden of that ilk, James Geddes of Eschan, John Dickson of Hartmire, William Lyell, Sheriff-depute, Andrew Hay of Haystoun, William Govan of Cardrona, William Tweedy of Wrae, James Russell of Kingside, John Williamson for Peebles.

SCOTLAND A THEOCRACY.

The Government of Scotland at this period approached closely to such a Theocracy as the Jews of old enjoyed. The power of the King had fallen; Parliament was in abeyance; the real governing body was the General Assembly, whose Ministers and Elders constantly declared that they derived their legislative authority from Jesus Christ alone, the King and head of the Church. Religiosity was dominant in the national mind; the war was a religious war. The Covenanters were determined that England equally with themselves should enjoy the blessing of a Presbyterian Church. But they were extremely intolerant; and every one who declined to subscribe the Solemn League and Covenant was excommunicated.

UNIFORMITY OF WORSHIP SECURED IN  
SCOTLAND AND ENGLAND.

1644. By November of this year the Assembly of Divines had prepared The Direc-

tory for the Public Worship of God. The General Assembly of 1645 sanctioned its use in Scotland, although much of it has been allowed to become obsolete. No forms of prayer were prescribed; but what ought to be the burden of prayer was expressed. Baptism was to be administered without ceremony, save sprinkling in the Name of of the Trinity. Communion was to be celebrated frequently. It was done in the manner in which it is celebrated in the present day. Marriage was to be in the Church, but not on the Sabbath day. Funerals were to be without ceremony, no prayers, no singing of hymns, although the Minister might profitably direct the attention of the people to their latter end. The Scots Commissioners were desirous of having the Creed repeated by the sponsors at Baptism, but the English would not agree: equivalent interrogations were to be put however—just as is the case at present in the Scottish Church. The General Assembly, however, asked that these Questions be omitted, in order to allow Scottish Ministers to use the Creed as had been the custom from pre-Reformation days. This was agreed to; as also that Marriage should be celebrated only at that "place appointed by authority for public worship,"—i.e., the Parish Church. This was agreed to also.

The Scots Commissioners were asked to explain to the General Assembly also that the Westminster Assembly desired the Church of Scotland to prohibit private devotion on the part of Ministers on entering the pulpit: and the singing of the Glory to the Father by the Congregation as a Conclusion. The first request was acceded to, and private Devotion of the Minister became a thing of the past for the sake of Uniformity with the Church of England. The singing of the Gloria, however, was not prohibited although it appears to have fallen into desuetude after this. The Lord's Prayer was not forbidden either. On the whole, however, the results formed a triumph for the Brownists, the innovators of the preceding eight years.

1645. The General Assembly had approved of the Westminster Directory on the 3rd of February; and on the 7th another Act was passed for Observing Uniformity in the practice of the Directory. In it Ministers were enjoined to begin half an hour earlier than they had formerly done when the Reader took the first portion of the Service. Baptism was to be administered as formerly after the sermon. At Communion, a short Address at each Table was to be substituted for the Story of the Passion as previously read by the Readers.

On the 27th May the Commission of the General Assembly authorised the publication of a Scottish edition of the Directory.

#### THE MARQUIS OF MONTROSE, ROYALIST.

1645, August 15. By gaining the battle of Kilsyth, the Marquis of Montrose had all Scotland at his feet, and the Scots people were returning to their allegiance to King Charles. Montrose was the champion of the National Covenant; but a determined enemy to the Solemn League.

His Presbyterianism was of the old Scots type, and he abhorred the innovations of the Brownists and of the Independents of England. He desired to see restored nothing else but what the first Reformers had practised before the days of Prelacy. He considered that the National Covenant had been violated by the introduction of innovations into the Church; and he maintained that the religion of the Brownists and Independents was contrary to the intention and religion of the first Reformers. All this he stated in a manifesto drawn up by him after the battle of Kilsyth, but owing to his defeat at the battle of Philiphaugh it did not see the light until our own day. (Spratt). The battle of Philiphaugh, near Selkirk, took place on the 13th September 1645, and resulted in the defeat of the Royalist army under the Marquis of Montrose. He fled after the battle over Minchmoor and on to Traquair House, to which it is said he was denied admittance. He then proceeded onward to Peebles, whence he set out in order to raise fresh troops in the North. Although Montrose then served the King, and no longer the Scottish nation, he always considered himself to be a true Covenanter, true to the first Covenant. The Covenanters acting on Old Testament precedents, massacred their prisoners, men, women and children, on the ground of Philiphaugh; and hanged many others of noble and gentle birth later. These proceedings were remembered at a future time when fortunes had changed places.

In England Archbishop Laud who had been so prominent in the matter of the introduction of the Service Book into St. Giles, had been beheaded after three years' imprisonment in the Tower of London. The Scots Army had taken part in the fierce battle of Marston Moor; they had assisted to reduce York; and had captured Newcastle. Thereafter they were disposed to rest. In England Presbyterianism was making rapid progress; so also, however, was Sectarianism. Sects and denominations of all kinds increased with extraordinary rapidity.

1646. The Church had meant the Westminster Directory to be strictly followed, but the Clergy soon fell away from it towards Brownism. On the 5th October there appeared before the Magistrates the Parson of Peebles, Mr Theodore Hay. He produced the Act of the Committee of Estates and

warned the Magistrates that none might be elected to any public position who had taken part with the rebels in the war, or who had not made Satisfaction in the Kirk therefor. He asked them to keep this in mind at the Elections to be held that day. Dr Hay was presented to Peebles in the first year of Episcopacy (1610). He demitted in 1648.

#### PENANCE.

1646, October 5. In connection with this Satisfying of the Kirk, George Tait of Pirn, and others, had to satisfy the Kirk upon the Stool of Repentance in the Kirk of Innerleithen for their part in the late rebellion. At Tweedsmuir on the 27th December the Laird of Hawkshaw had to make satisfaction also for complying with James Graham (the Marquis of Montrose). Every parish in the country appears to have held Thanksgivings on his discomfiture.

#### THE ENGAGEMENT.

1647, December 26. It is very important that the Engagement entered into between King Charles (then a prisoner in Carisbrooke Castle,) with certain Scots Commissioners, should be carefully studied, as the results that ensued upon this suggested arrangement were most extraordinary and far-reaching, even to the most insignificant rural parishes in far Scotland. Concerning this "Engagement" and its "sinfulness" the best account that the present writer has come across is to be found in Butler's Life of Bishop Leighton—"On December 26, 1647, at Carisbrooke Castle he (King Charles I) entered into an Engagement with the Scottish Commissioners in which he bound himself on the word of a King—(a) to confirm the Covenant for such as had taken it, or might take it (without forcing it on the unwilling); also (b) to confirm Presbyterian government, and the Westminster Directory of Worship in England for three years (with the reservation of the Liturgy, &c., for himself and his household), and moreover (c) to see to the Suppression of the Independents and all other sects and heresies. The Scots in return were to send an army into England for the purpose of restoring the King on these conditions to his full Royalty in England.

The Engagement became known in Scotland on February 15, 1648; and in the Committee of Estates, and in the Parliament which met on March 2, the majority, viz., the Hamiltonians or Engagers, carried the day.

But the Opposition, headed by Argyll, Eglington, Lothian, Cassilis and Johnstone of Warriston rested on the nearly unanimous opinion of the Scottish Clergy, and had a powerful help apart from Parliament, in the Commission of the Kirk.

The argument on their side was that the Commissioners had exceeded their powers; that the conditions made with the King were too slippery; that the King had really evaded the Covenant, and that though Scotland might have a just cause for war against the English Sectaries, no good could come from a war nominally against them, in which Presbyterians would be allied with Malignants, Prelatists and even Papists.

Declarations embodying these views were published by the Commission of the Assembly; the pulpits rang with denunciations of the Engagement; petitions against it poured in upon Parliament by the Kirk; and the Anti-Engagers or Protesters were in the majority amongst the people.

Loudon detached himself from Hamilton and expressed repentance for his part in the High Kirk of Edinburgh. The Scots army, notwithstanding, headed by Hamilton, and numbering 20,000 men marched into England on July 8, 1648; and out of the Scottish Engagement with the King began the Second Civil War which was crushed in four months (May to August 1648) as the First had been spread over four years.

The connection of the Scots Commissioners with the English Parliament was severed, and forward into Lancashire the Scottish Army moved to rescue the King, to free England from the army of Sectaries, establish Presbytery, and put down "that impious Toleration settled by the Two Houses contrary to the Covenant."

The result was the rout of the Scots with their English allies at the three days' Battle of Preston (August 17-19) by the Parliamentary army under Cromwell.

What has all this to do with Stobo and its Church History? Simply this—that when the Second extant volume of the Presbytery Records of Peebles opens in 1649 it will be seen that the Volume teems with references to the Engagement, and to the persecutions of the Engagers by the Anti-Engagers who were then in the majority. It was a question harassing every parish, burghal and rural; vexing the fireside of every man. And not merely vexing, but delighting with fierce delights the polemical and theological mind of the Scot, who is never so much in his element as when he is discussing his Minister and criticising his conduct. For wherefore should a Scot be a Protestant, if he may not protest!

#### THE CHURCH OF SCOTLAND ACCEPTS THE WESTMINSTER CONFESSION, AND THROWS ASIDE HER ANCIENT LITURGIES.

1647. The Church of Scotland had now attained the summit of her greatness. She had achieved the conquest of the Prelatical

Church of England and had given a polity to the whole Empire. Presbyteries had actually been set up in London itself and elsewhere. The Westminster Assembly of Divines after having lasted for five and a half years had nearly finished its labours. In the previous year the General Assembly had accepted the Westminster Confession as necessary for the required Uniformity of Religion. The Church of Scotland for the sake of this same Uniformity of Religion in the three Kingdoms threw aside her own Confession, and her own Book of Common Order—both the Legacy of Knox, in order that her Covenanted Uniformity with England might be secured. Long ago repudiated by England, the Westminster Confession still remains the authorised Creed of the Church of Scotland. (Cunningham).

#### THE SHORTER CATECHISM.

1648. The General Assembly of 1648 approved the Larger and also the Shorter Catechisms; the latter especially being intended for such "as are of weaker intellect!" The two Catechisms previously in use had been divided into sections, one for each Sunday in the year. The Creed formed part of both, and sixteen Sundays were devoted to the exposition of it alone. In many Churches the afternoon service had been catechetical, and the Creed was preached upon for a large portion of the year. The Scots Commissioners had been promised by the English Puritans that the Creed would form part of the new Catechism, but it was admitted merely as an appendix. From that time it came to be gradually set aside; until at the present day it has been regarded by many as savouring of Episcopacy, if not of Popery!

Regarding the Shorter Catechism, how many know that it is almost entirely an Episcopalian production? The Westminster Assembly consisted of 151 English members, six Scots members being added. Of these, all save the six Scotsmen, and two Reformed pastors of London were in Episcopal Orders, and graduates of Oxford or Cambridge. The Scotsmen were accounted amongst the most conciliatory and most liberal of all the members. The chief composers of the Catechism were Dr. Arrowsmith, head of St. John's College, Cambridge; Dr. Tuckney, Vice-Chancellor of the University of Cambridge; and J. Wallis, M.A., an eminent Cambridge mathematician who acted as amanuensis of the Assembly, and was largely responsible for the concise and severely logical answers of the Shorter Catechism. Most of the Scots members had left ere the Assembly of Divines discussed the Catechism. It is used by Baptists, Congregationalists, and Episcopalians, as well as Presbyterians and others.

#### REGARDING YOUNG COMMUNICANTS:—

The first Book of Discipline had required them to be able to repeat the Lord's Prayer, the Creed, the Decalogue, and to understand the nature of the Holy Sacrament. Now, the General Assembly insisted on all such swearing the Solemn League and Covenant in addition.

#### CHANGES IN DIVINE SERVICE.

1648 continued:—The Collection for the poor was to be now so ordered that no part of public worship was to be thereby hindered. This was arranged probably out of a great fear lest works of Charity (which the Apostle calls "an acceptable sacrifice and with which God is well pleased,") should pass for any part of the Service of God! Ministers were now ordered to appoint some other way and time for receiving the Collections.

To recapitulate:—The chief changes made during the foregoing period were:—Discontinuance of Daily Service, of Private Devotion on entering the Church, of Read Prayers, of the Reading of Holy Scripture, of Singing Glory to the Father, of the Offertory during Divine Service, and the Repetition of the Lord's Prayer.

Ministers had to give two sermons and two lectures every Sunday; and one sermon and one catechising on other two days in the week. (Spratt.)

#### THE PSALMS.

1648. This same General Assembly of 1648 had under consideration also a new version of the Psalms. Mr Rous, an English M.P., was the author of this version, but he had borrowed from another version which was the composition of Sir William Alexander, afterwards Earl of Stirling. A Committee was appointed to revise the work of Rous, with instructions to make what use they could of the versions of the Laird of Rowallan, and of Zachary Boyd. The result was the compilation of that version still in use in Divine Service at the present day.

The most melancholy fruit of all the civil and ecclesiastical strife of this year of 1648 in especial was the Discontinuance of Holy Communion in the chief towns and in many country parishes. It was not celebrated in Edinburgh for six years nor in Glasgow for five, nor in Stirling for nine, nor in St. Andrews for six. The Moderator of the Assembly in 1649 was actually appointed to draft an Act for prohibiting the use of the Lord's Prayer.

1649. On the 30th January, King Charles had been put to death by beheading. On the 5th February the Scots Parliament proclaimed his son King as Charles II. But an Act was also passed that he should not be



admitted to the Sovereignty until first he had signed the Solemn League and Covenant. The General Assembly when it met on July 7th decreed likewise as to the King. Moreover all who had been involved in the Engagement were to do penance, or suffer Excommunication.

#### PRESBYTERY RECORDS.

1649. It is at this point that the study of ecclesiastical life in the rural parishes of Peeblesshire may be once more resumed. A gap of nearly a quarter of a century has elapsed since the concluding entry in the first volume of the Presbytery Records in 1626. Nothing is known at present of what had been occurring during all these years in the church-life of Stobo. But the preceding condensed sketch of the vast changes and reforms both in the ecclesiastical and political world of Scotland will have prepared the mind of the reader for the better understanding of the local references now to follow.

#### CROMWELL AND THE CHURCH.

Cromwell, although an Independent in Church polity, commanded his Council to protect and support such Ministers as were of holy and unblameable conversation. He, however, forbade meetings of the General Assembly; and his soldiers interfered with the meetings of Synods and Presbyteries.

From this period and onward for years the Church was distracted by the contentions of parties—Engagers and Remonstrants; Resolutions and Protesters; all contending with and persecuting one another: until in 1660 King Charles II was restored to the Throne; and then followed the Introduction of Episcopacy for the Second time.

#### MISSING RECORDS.

1649, November 14. Beginning of the Second extant Volume of the Records of the Presbytery of Peebles. At the present date (1906) there is missing a volume containing Records previous to this year. This blank period extends from 1626 to 1649, a period of twenty-three years, during which there is no ecclesiastical history of the parish of Stobo available at present; but in the Church of Scotland as has been shewn, the times had been momentous, involving the overthrow of the First Episcopacy, and the re-introduction of Presbyterianism with its various parties of differing degrees of doctrine and dogma, such as Covenanters, Brownists, and others. All these parties are represented in the Records of the Presbytery and Kirk Session now about to be quoted, and it will be at once perceived that which ever of the parties became in turn uppermost, that majority invariably became a persecuting one.

#### WITCH HUNTING RAMPANT.

1649, November 14. This day a meeting

was held according to appointment from the Synod, to assist Commissioners appointed for the Trial of those "emprisoned for the abominable crime of witchcraft." All the Ministers were present, save only the Minister of Innerleithen, Mr James Smith, who excused himself. A Commission had been directed from the Committee of Estates to certain gentlemen in the Shire for the Trial and execution of justice upon those imprisoned for the said crime. These gentlemen were this day convened for proceeding upon their Commission, and after prayer by Mr Spittell, Minister of Manor, the Presbytery proposed to the said gentlemen the following particulars, viz:—

1. That they see to the keeping of the late Act of the Committee of the Shire, to the effect that the several heritors out of whose lands the accused are brought, take houses for them in the town, in order that they may be kept in several prisons in order that the labours of the Ministers in prayer and Exhortation be no longer lost; for it cannot be thought that ever they will be brought to confess so long as many are collected together in one prison.

2. That it would please the Gentlemen to acquaint the Presbytery with the day when they are to empannel them, in order that a Brother may be appointed to give sermon, and that intimation may be made of a solemn Fast and Humiliation in this congregation where they are to sit, and fervent prayer made to God for his blessing on the work in bringing those challenged to repentance and confession, and in preparing the guilty.

1649, November 14, continued:—The Minister of Peebles, Mr John Hay, was sent to the Committee of Gentlemen with the foregoing message. On his return, Mr Hay reported that the Commissioners had concluded the empannelling of Janet Coutts, Marioun Twedy, Bessie Forrest, Marioun Robiesoune, and Thomas Shanks, on Wednesday next the 21st inst.; and therefore desired the Ministry to be careful to intimate this to their various congregations, in order that any of the people who know of more guiltiness in the prisoners than what has already been confessed, may intimate the same to the Commissioners who will sit on Monday the 19th for that purpose. Also that those Ministers out of whose parishes any of the accused persons come, proceed to their houses accompanied by some of the Elders, and search the house for materials and instruments which may evidence their guiltiness of charming and witchcraft. The Gentlemen also approved of the Presbytery's motions, and returned them thanks. The Presbytery appointed Mr Robert Eliot, Minister of Lintoun, to preach at Peebles the said day at ten o'clock. Also appointed all the Brethren to attend upon the Com-

missioners and assist them in the Trial and execution of all those imprisoned for the said abominable crimes, and to give prayer and exhortation when it shall be required.

When the Presbytery again met on November 21, it was reported that the Fast had been very solemnly kept; also that searches had been made and nothing found, except that the Minister of Kirkurd found in a chest of Elspeth Graham's a bunch of sheepskins made up round in the form of a man's head, and covered with nurden cloth which was shewn to the Presbytery and the Commissioners; and that the Minister of Newlands had found in a chest of Ishbel Alexander's four hoofs of a young neat beast.

On the following day, November 22, Brethren were appointed to assist the Commissioners by prayer, in the Trials still proceeding, and to assist in preparing those empannelled for death. The Ministers reported that they had intimated to their congregations the appointment of a Committee for grievances against soldiers; but as this Committee had never met for business, the Ministers were appointed to "regrate" it to the Committee of War.

#### CONDEMNATION OF JONET COUTTS, WITCH.

1650, January 4. Jonet Coutts who had accused many people of witchcraft and afterwards withdrawn the accusations, was brought before the Presbytery and examined. She withdrew all the accusations, and being asked why she had lied upon so many of God's people, she could give no excuse, but that the devil had appeared to her diverse times, since she was imprisoned, and bade her lie and delate, (accuse) many; but she refused to tell for what end. Whereupon the Presbytery caused her to be removed, and exhorted the Commissioners to take speedy course for Execution of justice upon her as one desperately sett to do evil.

#### PURGING THE SOLDIERY.

1650, January 24. This day letters were received from Captain James Cranstoun whose troop is quartered within the shire, requiring the assistance of the Presbytery in purging his Company; and if any Brother knows any malignancy or profanity in any officer or soldier under his command, that they be pleased to give it in. The Brethren are hereupon ordained to take trial in their Kirk Sessions hereanent, and to report. (Those were soldiers of Cromwell's army of occupation, quartered throughout the county, Independents in religion, and professing at least outwardly, a great show of Old Testament piety).

On the same day Letters from the Commission of the General Assembly were read, ordering a Collection towards the Education

of the Irish Bhoys to be made on some Sabbath, which is not to amount to less than forty shillings, and if more, is not to be diminished.

#### VAGRANTS.

1650, March 7. The Act anent the poor is found to take small effect, this shire being no less overrun with vagabond people than when the Act did not exist. The Presbytery appoints the Moderator and Ministers at Peebles to recommend the restraint of them to the Sheriff and Magistrates of Peebles.

#### SOLDIERY: WITCHCRAFT.

1650, March 7. The result of the Enquiry by the Brethren anent the purging of the soldiers is that:—It was answered in general that many of them are given to drinking and swearing and oppression by taking more from the people than they are allowed. A delicate woman had been thrown over a mortar at Innerleithen by two soldiers who were quarrelling, and she had died in consequence of her fall. One soldier had been cursing and swearing in the Churchyard on the Lord's day when he was changing his quarters, and when the Minister reproved him he swore at the Minister and blasphemed in the hearing of the whole congregation. Another soldier was reported for having drunk the health of James Graham (Marquis of Montrose) in water oftener than once, and said that if he ever came back again he would join him.

The Presbytery appointed the Ministers at Peebles to assist with the Committee for War to summon a meeting of the Committee for grievances, and every Minister to take measures for punishing the profanity and drinking habits of these soldiers, and for taking order in cases of malignancy.

The Presbytery finding no proceedings in the Trials for Witchcraft, advises the Committee to be more diligent in the discharge of their duty.

#### THE CONFESSION, CATECHISMS AND DIRECTORY TRANSLATED.

1650, March 7. Every Minister was recommended to bring with him, next day at least thirty shillings each to be given as a honorarium to the Grecian Hierothous, Abbot Archimandrite of Cephalonia in gratitude for his pains in translating the Confession of Faith, the Larger and Shorter Catechisms, and Directory for Worship for the use of Christ's Church in the East.

#### WITCHCRAFT.

Intimation to be made in all the Churches, and search to be made for certain persons delated for the crime of witchcraft in Tweeddale. The Presbytery is anxious that justice be done on the guilty and the innocent allowed to go free.

1650, March 14. The widow of Thomas



**Stobo Church Porch and Jougs.**

Lury was allowed to be proclaimed and to obtain the benefit of marriage. Proof of the death of her husband a soldier was led. Another soldier who had seen him die and had assisted at his burial gave evidence. This was corroborated by the Minister of Kirkurd who had a parishioner who also assisted at the burial.

#### MINISTER OF DAWICK RELAXED.

1650, March 14. Mr Patrick Fleming, Minister of Stobo, appointed by the Presbytery of Peebles to preach at Peebles (in the Cross Kirk,) and upon his seeing the truth of the repentance of Mr Richard Powrie, Minister at Dawick, to release him from the fearful Sentence of Excommunication, and receive him again into God's Kirk. And for the greater solemnity, the Moderator is to write in name of the Presbytery for the presence of other Brethren from Edinburgh, Dalkeith, and Biggar.

(The Minister of Dawick had been severely humiliated, deposed and excommunicated, for celebrating the marriage of Lord Linton with the Popish Lady Seatoun, in the Kirk of Newtown, in Dalkeith Presbytery. It was this marriage that caused the return of the Traquair family to the Romish faith.)

#### THE JOUGS.

At the Church of Stobo, attached to its ancient porch may be still seen at the present day the iron Collar called the Jougs, which was fastened round the neck of any



**The Jougs, Stobo Church.**

delinquent, attaching him thus by a short chain to the Church, exposed to the remarks and scorn of the passers by. Those Jougs are a relic of this severe period of the Church's history. Fragments of the Jougs may also be seen at Lyne and at Edlestone.

#### KING CHARLES II AND A FAST.

1650, March 28. Read Letters from the Commission of the General Assembly requiring a Solemn Fast on the first Lord's Day in April, especially for asking a blessing upon the trials and proceedings of the Commissioners with his Majesty that his ears may be opened and his heart inclined to the counsels tendered unto him for settling of the truth and peace in his dominions. No wrong was reported of the soldiers by the Committee of Officers.

1650, April 11. This day there was no Exercise or Discipline as the meeting of the Brethren was prevented by storm of weather and by inundation of waters.

#### THE DEAD WITCH JONET COUTTS.

1650, April 18. Motion was made by some of the Brethren regarding certain persons accused by the dead witch Jonet Coutts who had been found before her death inconstant in her accusations, so that the

Judges could not take hold on anything she said. The Brethren wished to know whether they were now justified in admitting these persons to the Sacrament?

The Presbytery decided that such persons should be strictly examined by the Kirk Sessions, and if no evil of that kind had ever been heard of them formerly, to admit them; the said Janet having been a desperate liar. But others they were to delay.

#### PROMISCUOUS DANCING.

1650, April 18. The Ministers were ordained to read the Act of the General Assembly against promiscuous dancing of men with women. With notification that if they continue to transgress, they shall be punished by public repentance as for other delinquencies.

#### THE LATE UNLAWFUL ENGAGEMENT.

1650, April 18. A captain, lieutenant, and a horseman gave in Bills desiring to be admitted to take the Solemn League and Covenant. They are to be examined, and if they satisfy, are to be admitted as members of the Church of Scotland. Several other cases of the same kind are referred to from time to time.

#### DECREETS.

1650, May 2. The Presbytery after thanks to God for His providence to them did ordain the several Ministers to draw out their Decrees and to put them to execution for entering themselves into possession of what God and the Laws of the Kingdom have provided for them, with notification that if any shall fail in this, he shall be liable to the same censure of suspension as if he had failed in all.

1650, May 2. Examination of all the Ministers. Stobo has nothing censurable. Several of the other parishes have faults to be remedied.

#### REPENTANCE OF THE LAIRDS OF BARNES, DAWICK AND POSSO.

At this meeting a Declaration against the unlawful expedition into England and of sorrow for having joined therein, with adherence to the Solemn League and Covenant, was given in and signed by Burnett of Barnes, John Veitch of Dawick, and Michael Naesmyth of Posso.

#### DEFEAT OF MONTROSE.

1650, May 15. This was a Day of Thanksgiving in all the Churches for the Lord's mercy in the deliverance of this Kirk from the intended violence and oppression of that excommunicated traitor James Graham (Marquis of Montrose,) by the defeating of him and his associates who had invaded the northern parts of this Kingdom and that by a very small party of our forces.

#### THE PSALMS.

1650, May 23. The Ministers are enjoined to make payment for the fourteen copies of the new paraphrase of the psalms sent from the Commission of the General Assembly. The several Ministers reported that they had begun to make use of the new version of the psalms in their congregations as directed, and had intimated to the people that they were to buy them and use them in their families.

#### DAWICK AND THE ENGAGEMENT.

1650, May 23. Mr John Naesmyth of Dawick desires to satisfy for his participation in the late unlawful Engagement, but he having assisted at the marriage of Lord Linton with the excommunicated Lady Seatoun, he was told that he must satisfy the Kirk Session of Dalkeith for this, and bring a testimonial to that effect before the Presbytery will sustain his bill.

1650, May 23. The Ministers are advised not to admit those who have been consulting Charmers and Witches to the Sacrament of the Lord's Supper (although offering repentance) until the Presbytery advise thereof after the General Assembly.

1650, June 1. A Solemn Fast kept in all the Kirks in the Presbytery.

#### CONTRIBUTION TOWARDS A REGIMENT.

1650, July 15. A letter was read from the Moderator of the Presbytery of Edinburgh stating that it was thought expedient among the Ministers that they should of their own accord contribute for levying of a regiment of horse to defend the country against the sectarian army who are drawing near our borders. The Presbytery appointed every Kirk to give a hundred merks, and the Kirk of Peebles a hundred pounds, to be delivered tomorrow at ten hours to Mr Patrick Fleming, Minister of Stobo, who was ordained to go with it to Mr Hamiltoun, Minister at Edinburgh.

#### THE PUBLIC DEFENCE.

1650, July 20. Read a letter from the Moderator of the General Assembly wherein the Ministers were desired to be active in stirring up the people to come forth with all possible speed according to the order of the Committee of Estates, for the defence of religion and of the kingdom against the sectarian army who have already approached our Border. Mr Broun, Minister of Drumelzier, to ride to Edinburgh and confer with the Commissioners and Brethren there, as to what measures should be taken when the sectarian army reaches the Border. None but men who have been honest and faithful in the Cause of God should be employed as officers according to the former letter of the Presbytery.

#### MINISTERS VERSUS GENTLEMEN AT HANDBALL.

1650, July 29. On which day the Brethren upon advertisement from the Moderator met with the Gentlemen of the Shire at Handball! Mr Patrick Fleming, Minister of Stobo, and Mr Richard Broun Minister at Drumelzier, appointed to ride along with the Gentlemen of the Shire to the army at Leith.

#### CROMWELL REBUKES THE GENERAL ASSEMBLY.

1650, August 3. On this day Oliver Cromwell, then at Musselburgh, wrote a Letter to the General Assembly of the Church of Scotland in which the following extraordinary sentences occur:—"Your own guilt is too much for you to bear; bring not therefore upon yourselves the blood of innocent men . . . from whose eyes you hide a better knowledge. Is it therefore infallibly agreeable to the Word of God, all that *you* say? I BESEECH YOU IN THE BOWELS OF CHRIST, THINK IT POSSIBLE YOU MAY BE MISTAKEN!

#### BATTLE OF DUNBAR.

1650, September 9. On which day the Brethren upon advertisement met at Stobo and spent the most part of the day in prayer. The Brethren also reported that some of them had met at Peebles on September 6 and having taken to consideration the Lord's dispensation in the defeat of our army at Dunbar had appointed a Fast of Humiliation for the following Sabbath, which the congregations had held.

1650, September 11. The Brethren thought fit to appoint a Presbyterial Fast to be held by themselves at Dawick.

#### ARMY OF OCCUPATION.

1650, September 26. The Ministers are appointed to make intimation from their pulpits dissuading their people from carrying victual to the enemy.

1650, October 3. A man was appointed jointly by the Presbyteries of Peebles and Biggar to go weekly to Stirling for intelligence.

1650, October 17. Few of the Brethren met at the Kirk of Innerleithen as appointed because of the English marching through the Shire and those that did meet did nothing because of the paucity of their number.

#### NEIDPATH BESIEGED: CROMWELL'S LETTER.

1650, December. At the latter end of December Neidpath Castle was captured by troops sent by Cromwell for that purpose. Lord Yester, son of the Earl of Tweeddale, had fortified the Castle after Cromwell's victory at Dunbar (September 3, 1650). This family might be described as Covenanted

Royalists. It was at this siege that the Republican soldiers stabled their horses in the ruined St. Andrew's Church, the old Parish Church of Peebles. After the subjugation of Neidpath, a party of English soldiers remained in the district. It was to their Commander that Cromwell addressed a remarkable letter beginning:—For Colonel Francis Hacker, at Peebles, or elsewhere—In it occurs the sentence, "Truly I think He that prays and preaches best, will fight best. I know nothing will give like courage and confidence as the knowledge of God in Christ will, and I bless God to see any in this Army able and willing to impart the knowledge they have for the good of others."

#### SECTARIANISM RAMPANT.

From 1651 to 1660 Scotland was merely a province of Puritan England; the country was thoroughly subjugated by General Monk. The Church became a teaching Institute, not a place of Divine Service. Nine Ministers had been captured at Alyth by Monk and transported to London. The Covenants as State documents were dead. Sectarianism was triumphant over both Presbyterianism and Episcopacy. This Disruption was followed by a TEN YEARS' CONFLICT, the fiercest that ever raged in the country, namely between the Resolutioners and the Protesters, which broke the back of the Church and interfered with its orderly continuity. (Sprott.)

1651, March 19. No meetings of the Presbytery were held for the preceding five months, which is explained by the record now following:—The meeting was being held at Easter Haprew in the parish of Stobo on this day. In respect the Ministers could hear nothing from the Commission of the General Assembly, nor from their members attending the same, "through the inter-jacency of the enemy" therefore the Brethren appointed Mr William Thomson, Minister of Traquair, to correspond with the Ministers at Edinburgh; and Mr Patrick Fleming, Minister at Stobo, with the Presbytery of Biggar.

1651, June 5. A Solemn Fast appointed by the General Assembly for the third Thursday of June and the Lord's day immediately following.

1651, August 7. Which day the English army marching by Peebles, the Ministers of Peebles, Manor, Stobo, Drumelzier, and Tweedsmuir met at Eddlestone, and adjourned their meeting.

1651. Solemn Fast day to be kept on the last Lord's Day of August.

1651, November 13. Each Kirk to pay £7 14s. to Mr Patrick Fleming, Minister at Stobo. This is the proportion that each kirk has to pay of £100 for bearing Mr

Hightone's expense in his journey to London to deal for the enlargement to the Ministers there in prison.

1651, December 4. The Ministers appointed to keep the Fast recommended by the Synod on the second Sabbath of December for the sins, sufferings, confusions, and divisions of the land.

#### ENGLISH HERESIES.

1652, March 25. The Presbytery taking into their consideration the imminent danger God's people in their Bounds are in, to be deceived by the Vicars in the English army ordinarily venting damnable heresies and errors; does therefore appoint four Brethren to meet at Peebles the next Presbytery day at seven in the morning for drawing up a roll of controversies needful to be handled in these times.

1652, April 22. Collections to be made for the prisoners at Leith, Tynemouth, and Durham; also for Mr John Booge, late Minister at Kirkliston.

#### THE WIZARD.

1652, June 3. The Presbytery enquired for the names of any who had been having dealings with the Wizard. Three from different parishes were called in and being questioned, confessed. One man stated that the Wizard asked him for the names of his neighbours, then looked inside a little book, and told him the name of the person who had taken his money; "and so he got again his money." He was dismissed after a sharp rebuke and exhortation to repentance; and ordered to come up again after the Synod had been consulted.

1652, August 28. Two Lord's Day Fasts intervene before next meeting of Presbytery.

1652, August 26. Mr Patrick Fleming desires that Brethren be appointed to speak with Lord Yester and the Laird of Stainhope to settle with him in the matter of locality and payment of his stipend. Agreed.

1652, September 23. Regarding the appointed Collections on behalf of the prisoners from Borrowstounness with the Turks:—nothing can be gotten, in regard of the people's deep poverty, they being exhausted by paying maintenance and other exactions these years bygone.

#### THE WIZARD.

1652, November 25. Regarding those who had consulted the Wizard:—the Presbytery had consulted the Synod. They were ordered to evidence their repentance by standing for three Lord's Days at the Church doors while the people are convening, and also to stand in the public place for repentance in time of Divine Service clothed in linen; the first of these three days at their own parish Churches and in their own

congregations; the second day to stand altogether at the Church of Peebles; and the third day the same as the first. And because of their ignorance and hardness of heart, their Ministers are to deal gravely with them for convincing them and making them sensible of their sin beforehand.

1653, March 17. A Fast appointed to be held.

1653, May 13. Lieutenant Robert Bannatyne produced a receipt from the prisoners at Tynemouth Castle for the money sent to them.

#### DISSOLUTION OF GENERAL ASSEMBLY.

1653, July 20. The General Assembly was dissolved by one of Cromwell's officers. Synods and Presbyteries indeed were allowed to meet but the military despotism of Cromwell's officers, mostly Independents in religion, constantly interfered with their jurisdiction. If discipline were directed against a Protester, the culprit merely required to get an order from the nearest Commandant in order to have the proceedings against him stopped.

1653. From this time forward, bitterness steadily increased between the Resolutioners and Protesters. The former party embraced the Clergy, but the latter always appeared to exhibit the greater devotion, hence were favourites of the people. It was the Protesters who at this time inaugurated Sacramental Fast-days, because they were not known previously. They ordained Communion to be celebrated once a month; but as a rule debarred one half of the Communicants as unworthy. On Fast-days sermon after sermon continued for eight or ten hours. On the Saturday two or three Preparation Sermons were delivered. On the Sunday the Services lasted for the whole day; and on Monday the thanksgiving sermons numbered three or four. Sometimes as many as ten Ministers were required at these Holy Fairs.

1653, August 18. The Presbytery taking to their consideration the deadness and stupidity of the people, in these calamitous times, and the want of warning and instruction for their duties from the General Assembly resolved on the keeping of a Fast in the several congregations within the Bounds on the 28th inst. The causes of the Fast are—(1), Stupidity under judgments. (2), Unsuitable walking to the Gospel. (3), The Lord's said dispensations towards His kirk and her judicatories. (4), to pray for strength to do our duty in our several stations according to the Covenant. (5), That the Lord would remove other present judgments, and hold off what are threatened. (6), To pray for the Lord's blessing for the harvest and season.

#### THE TRYERS.

1654. This year may be noted in the

Church as that of Gillespie's Charter, called after one of three Protesters summoned to London by Cromwell to aid him in preparing an ordinance similar to one that he had introduced into England. A leading provision of this document was that no one was to be introduced to a parish who was not approved by the Tryers,—ministers and laymen of the various sects appointed for the purpose of trying candidates for vacant Churches! It had the effect of increasing the numbers of the Dissenting Ministers.

1654, December 14. Collections to be made throughout the several kirks for the burned lands in Edinburgh.

#### VISITATION OF STOBO.

1654, December 14. Report of the Visitation of Stobo on the usual lines. The Minister "regrats" that the aisle and steeple of his Church are ruinous, and they had often regrated it, but could not get it helped and says the congregation has been at the expense of buying communion tables, cloths, bason, pulpit, and glazing of windows. He says his maintenance is not sufficient and especially the meal, and he desires his manse to be valued as he has made additions to it.

John Russell in Hoprew reported that Rebecca Chalmers had left twenty marks to the poor.

1655, May 31. Search to be made throughout all the parishes if there are any Papists.

1655, September 20. Collections to be made in all the kirks for the prisoners lying in Holyrood House.

1656, March 6. Ministers to meet with those of other Presbyteries in order that the mouths of the country may be stopped, who speak so much of our divisions, and our want of love to one another.

#### A FAST.

1656, April 10. Fast to be observed throughout all the kirks on account of the judgment-like season whereby the seed is not yet come above the ground, and the cattle in the fields are stricken dead. The people therefore are to be exhorted to humiliation and repentance, seeking God by prayer, and turning to Him by amendment of life.

1656, November 29. Collections to be made throughout all the kirks for helping the Haven of North Berwick.

1657, April 2. Thomas Tweedy of Stobo cited for not having a testimonial after seven years' residence there.

#### FINES WANTED BY THE CHURCH.

1657, July 23. The Presbytery considering the emptiness of the Boxes in the Churches through the exacting of penalties from delinquents by the Justices of Peace,

so that nothing cometh in to them but the small Collections for the poor which are insufficient for the poor in their parishes: appoints a Committee to approach the Justices and ask them to return one half of the Church penalties to the respective Churches where the delinquents live, so that they may be able to relieve their own poor and those who may be recommended to them.

#### CHURCH RUINOUS.

1657, September 17. Stobo Church steeple reported ruinous and the Church wall receiving much damage from an old burial place next it, the Earl of Tweeddale and the Laird Stainhop who are concerned to be approached on the matter.

1657, December 3. Mr Patrick Fleming regrates the want of maintenance for the schoolmaster and the decay of the bellhouse and of the whole fabric of the kirk of Stobo. The heritors to be spoken to.

1658, January 14. Collections for the Haven of Dunbar, the Bridge of Carsphairn, and a Minister's relief.

#### SCHOOLMASTER.

1658, February 4. The Earl of Tweeddale to be spoken to about a schoolmaster for Stobo and also the ruinous condition of the kirk.

1658, April 1. The Earl of Tweeddale is to consult with his Chamberlain for arranging to get the things requested done. Anent a Church for Meggat he hardly thinks one could be planted now. The Earl of Traquair and the tutors of Balcleugh and the Earl of South Esk to be spoken to on the matter.

#### A FAST FOR THE WEATHER.

1658, September 2. This day the Presbytery laying to heart the manifest evidence of God's just wrath against the land, so much seen in the unseasonableness of the weather, now in harvest-time, procured by the people's abuse of the Lord's so rich mercies in the long-continued plenty, their contempt of the Gospel, and other sins crying aloud for judgment, did ordain a Fast and solemn Humiliation to be kept in the several congregations within the Bounds the first Lord's Day but one.

#### DEATH OF CROMWELL.

1658, September 3. Oliver Cromwell died on this day; but the ecclesiastical situation in Scotland remained the same. His theologically-minded officers ruled both the laity and the clergy with despotic powers. The situation had become intolerable; the minds of the people were ripe for revolution, both in political as well as religious matters. It was coming.

1659, February 3. Collection recommended for building of a Bridge over Tyne.

## PIFERS.

1659, March 24. The Presbytery upon regrets by some of the Brethren of the offences given everywhere by pipers at Penny Bridals and especially their playing to promiscuous dancing and untimely excessive drinking, desires the several Brethren in whose parishes any piper or viola player has residence to cite them to the Presbytery for their scandalous carriage.

## A FAST FOR SIN.

1659, May 16. A Fast appointed as a day of Humiliation for the gross and vile sins and stupidity of the people of the country, and their great contempt for, and slighting of the Gospel, and ingratitude for God's mercy in giving them the means of grace.

## A FAST FOR THE WEATHER.

1659, August 18. The Presbytery, laying to heart the sad condition God's people are in by reason of the rainy season now in the beginning of harvest, and how justly it is so because of the continuance and growth of sin ever since their late Humiliation, does therefore appoint a solemn Fast to be kept the first Lord's Day but one.

## FINES.

1659, October 26. The Justices of the Peace agree to give the Kirk-sessions one half of the fines they receive, to be used for pious purposes by the Ministers and Elders of the several parishes.

## TWO MEN JOURNEY TO LONDON.

1659, November. General Monk began his march from Scotland to London in order to determine whether Charles II. King of Scotland was to return from exile and occupy the throne of the United Kingdom. Hardly had Monk reached London when James Sharp, Minister of Crail, began his journey thither also, having been sent by the Church to watch over her interests in the political crisis. This is a reference of momentous import, and the whole destinies of the Church of Scotland were altered by this country Minister who became later Archbishop of St. Andrews.

## THE RESTORATION.

1660, May 29. King Charles II. entered London in triumph; and, some months later, the leading spirits among the Covenanters were arrested and imprisoned in the Tower of London. On August 23, several Remonstrant Ministers were committed to Edinburgh Castle. Sharp arrived from London on August 31, and on September 3 the King's letter, which he had brought with him, was read.

In the Autumn many other Ministers were imprisoned; and on Hogmanay of this year, there entered into Edinburgh the Earl

of Middleton as Royal Commissioner, a man of rough exterior and imperious ways, who had served under both the Covenanting and Royalist Banners. Meanwhile Synods were turning their attention towards their dissenting brethren and impeaching them for disloyalty to Church and King, and for disobedience.

1660, September 20. Letter from the King Charles II. directed to the Presbytery of Edinburgh, to be communicated by it to all the other Presbyteries.

## THE RESTORATION IN PEEBLES.

1661. The Restoration of King Charles II. was hailed as a relief in Peebles from the oppressions which the people had undergone for long, both from the civil and the ecclesiastical powers. Public spirit woke up; a minor evidence of which survives to this day on the vane of the Town Cross and on the halberts of the Burgh officers which alike bear the date 1662.

## THE SECOND EPISCOPACY.

1661, January 1. Parliament met on this day. It passed an Act forbidding the Covenant to be renewed; and also what was called the Rescissory Act which at one blow destroyed all the ecclesiastical legislation of the preceding twenty-seven years. The effect of this was that Presbyterianism ceased to be the polity of the Church of Scotland, and all the former laws in favour of Episcopacy once more came into force. The men who passed those Acts were the same who had legislated for the Covenants a few years previously! And by a further irony, this same Parliament which passed Acts against Sabbath profanation, swearing and drunkenness was known among the people by the name of Middleton's Drinking Parliament!

On the 5th September a letter was presented to the Scottish Privy Council declaring that the King now established Episcopacy in the Church of Scotland in conformity with the Rescissory Act. This was forthwith proclaimed at all the Market Crosses; and the deed was done which was to overwhelm Scotland in the blood of persecution for the next twenty-seven years.

Three hundred and fifty Ministers were driven out of their parishes rather than submit; and throughout large districts in the lowlands the parish Churches were kept shut, the Sacraments were not administered, the bell not rung.

Six hundred Ministers conformed to Episcopacy. But there seems to have been no change in worship, doctrine, or discipline. The Bishops exercised some spiritual authority over their dioceses. Presbyteries still continued to meet, but were called "precincts." The Scriptures and the



Creed were the only rule of Faith. There was no Liturgy, nor surplice, nor ceremony. The doctrine remained Calvinistic. The worshippers sat during prayer and at Communion, which, however, was rarely celebrated. There was no threefold Ministry; confirmation was unknown; ordination was very much in the former method; Kirk Sessions exercised discipline as before. The sole differences in Divine Service appear to have been the use of the Doxology, of the Lord's Prayer, and of the Creed in Baptism.

The Moderator of the Presbytery was chosen by the Bishop. Candidates for orders were examined by the Presbytery; returned to the Bishop for Ordination; and inducted by the Presbytery. But in very many places the Bishop merely ordained as one of the Presbytery, who all laid hands upon him.

#### PATRONAGE.

Patronage, which had been abolished by Act of Parliament in 1649, was restored in 1661.

#### THANKSGIVING.

1661, May 23. This day the Presbytery considering the King's Majesty's wonderful Restoration to his three kingdoms, do unanimously agree that a Solemn Thanksgiving shall be kept upon the 29th of this month in commemoration thereof.

1661, June 20. Mr Patrick Fleming was chosen Moderator by the Presbytery. He was Minister of Stobo, and does not appear to have been chosen by the Bishop. (He was a strict Covenanter.)

1661, July 25. The Collection for the repairing of the harbour of Salt Preston to be delayed on account of the poverty of the people through the extraordinary exactions of the times.

August 8. Contributions to be taken up on behalf of the sufferers by the great fire in The Pleasance at Edinburgh,

#### CHURCH COURTS SUSPENDED.

1661, December 19. The Presbytery was informed that there was a Proclamation from the Lords of the Secret Council inhibiting all Church Judicatories for a time; accordingly they resolve to give obedience and so delay their procedure in planting, (filling up) the kirks of Tweedsmuir and Traquair until a more convenient time.

1661, December 12. The Minister of Stobo, Mr Patrick Fleming, was one of seven Ministers of Peeblesshire who had to kneel before the Privy Council begging pardon for inducting a Minister to Manor against the will of the Privy Council. The Minister, John Hay, became later Minister of Govan, and last of all of Peebles.

1662. The First Archbishop of Glasgow under the new Dispensation was Andrew Fairfull. Peeblesshire, including of course Stobo, was part of his diocese.

1662, October. First Synod held in the Diocese of Glasgow presided over by the Reverend Father in Christ Andrew, by the mercy of God Archbishop of Glasgow.

#### MODERATOR APPOINTED BY THE ARCHBISHOP.

1662, November 27. This day upon a letter from the Most Reverend the Archbishop warranting Mr John Hay to preside in the Presbytery as Moderator, the said Mr John Hay, Minister of Peebles, is thereupon accepted as Moderator by the Brethren present.

#### DIVINE SERVICE AFTER EPISCOPAL METHODS.

1662, December 18. The several Brethren were asked this day if they (according to the Act of the Synod) had put in practice the Reading of the Scripture before sermon; the saying of the Lord's Prayer; the Singing of the Doxology at the close of the psalm; the saying of the Creed by the parents at the Baptism of their children? The whole Brethren present answered that they did so.

#### THE OUTED MINISTERS.

1663. From 1649 until 1660 Ministers had been elected by the Kirk Sessions, with power, however, to the congregations to appeal to the Presbytery in case of dissatisfaction. It was now announced that all these Ministers had no right to their parishes, but every Minister would require to receive anew Presentation from the Patron, and Institution from the Bishop. After the passing of this Act the Lord High Commissioner journeyed into the west country, and there learned from the Archbishop that none of the Ministers in his diocese had as yet presented themselves for Institution. Thereupon the Privy Council at a meeting held at Glasgow on the first of October decreed that all such Ministers who disobeyed the ordinance were to vacate their Livings and Manse before the first of November. On that day three hundred and fifty Ministers came out. Many of these still continued to preach, though not in the Churches. Thus arose Conventicles or Field-Preachings. The Parish Churches in which Episcopalian Curates preached became deserted.

#### NONCONFORMISTS.

1664, June 23. The Minister of Traquair informed the Presbytery that the Archbishop had desired him to acquaint the Presbytery with his will, viz.—That the Presbytery deal with the non-submitting Ministers according to the Act of the late Synod. (These were

the Covenanting Ministers who declined to acknowledge Episcopacy.) The Presbytery hereupon resolved to commission some of their Brethren to deal with Mr Robert Brown, Minister at Lyne, to come to the Presbytery and keep meetings with them.

1664, August 4. A contribution to be levied for a poor old man become blind.

December 8. Contributions to be sought for the building of two Bridges over the Dee and the Spittal.

#### COVENANTING MINISTERS.

1665, February 2. For some months past negotiations had been conducted between the Episcopalian Ministers of the Presbytery and the Covenanting Ministers, with regard to the latter joining in the meetings of the Presbytery. The names of the Covenanters were:—Richard Broun, Minister of Drumelzier; Robert Eliot, Minister of Broughton; Patrick Fleming, Minister of Stobo; William Broun, Minister of Lyne.

1665, May 25. Feast day to be held on the 29th of May, anniversary of the King's Restoration; and also a Humiliation on the 7th June, by order of the King.

1665, June 28. Contributions to be made for the harbours of Whithorn and Colburn.

1665, July 13. Preaching carried out in all the Kirks, according to his Majesty's Proclamation, for celebrating the Victory of His Majesty's Navy at sea over the United Provinces.

1665, September 4. All the Brethren present reported that they had kept the Fast for the pestilence in England; also for the unseasonable weather during harvest.

1665, December 14. No Exercise of the Presbytery this day, so few being present because of ice whereby the Waters are closed, and the way dangerous.

1666, February 15. Ingathering of contributions on behalf of Margaret Semple in Portpatrick to be intimated in all the Congregations.

#### COVENANTERS SENTENCED.

1666, March 8. Mr Robert Eliot, elder; Mr Richard Broun, Drumelzier; Mr Patrick Fleming, Stobo; Mr Robert Broun, Lyne; to be summoned to appear before the Archbishop and Synod at Glasgow on the 14th April to hear themselves suspended from the Office and Exercise of the Ministry; and Mr Robert Eliot, younger, who is already suspended, to appear also and hear himself deposed. (These are the Covenanting Ministers of the Presbytery.)

1666, March 22. Read letter this day from the Archbishop requiring the Presbytery to send him a list of the Papists, Conventicles, Quakers, and outed Ministers

residing within the Bounds; also of vacant Churches. There are no Papists except those in the family of the Earl of Traquair; there are no Quakers; nor Conventicles; there are no vacant Churches for the present; there are no outed Ministers except Mr James Donaldson, sometime Minister at Dolphinton, now residing at Lyntoun, and Mr John Carmichael, late Minister at Traquair, residing still in the Manse there, and Mr Alexander Bertram, sometime Minister at Kilbucho, now residing at Lindsay-lands.

1666, June 11. By letter from the Archbishop and by Proclamation of the King, a solemn Fast and Humiliation was kept this day for putting up our prayers unto God for a good success to His Majesty's Navy at sea, against the United Provinces, the French King and the King of Denmark.

1666, August 17. The withdrawing Brethren (Covenanting Ministers) continue obstinate and keep no meetings either of the Presbytery or Synod, neither desire conference with their Brethren; they are accordingly to be summoned to the Synod at Dumfries on September 3, and proceeded against with the Censures of the Church if they compear not.

#### THANKSGIVING.

1666, September 6. The Ministers had all kept the Thanksgiving for the Victory which the King's Navy had over the Dutch Fleet on the 25th and 26th July last. The Moderator was informed also that the Brethren "who submitted not to the present form of Church government," had likewise done it, and that they obey all public orders, as to religious duties for public humiliation and Thanksgiving.

1666, November 28. The Battle of Rullion Green was fought this day between the Royal forces and those of the Covenanters, in which the latter were defeated. One of the principle leaders on the Covenanting side was Major Joseph Learmonth who belonged to the upper part of Peeblesshire, and partly also to Lanarkshire. He escaped from the field, as also did a preacher called William Veitch who after years of wandering and exile and imprisonment lived to become Minister of Peebles in 1690.

1666, December 22. Visitation of Kirk of Stobo according to Act of Synod decided to be postponed till the winter be over, as the conjoined Brethren at Selkirk could hardly be expected to come.

1667, March 14. The Presbytery considering the season, and that they could not expect the Selkirk Brethren to meet them to visit Stobo Kirk, resolve to refer Patrick Fleming, Minister of Stobo, to the Synod next ensuing.

## MINISTER OF STOBO VISITED.

1667, May 23. All the Brethren present with Mr John Clapperton from Selkirk Presbytery. Mr Patrick Fleming, Minister of the place, preached on James iv-10.

After sermon the Moderator declared that he had given timeous advertisement of the Synod's appointment to the Minister of Stobo and also produced the Synod's act made manifest him, which being read he was called, but compeared not; whereupon the elders were called and three appeared and said in answer to the question that the Minister had not given them notice of the Visitation, only told them publicly that there would be sermon that day. In view of this the Presbytery appointed some of their number to go and acquaint Mr Fleming that they wished to confer with him, and to say that the Presbytery would be willing to meet him at any place he should appoint, they went and brought back as answer "that Mr Fleming could allow no time for conference in regard he was busy about his family affairs." Whereupon the Presbytery all in one voice refers him to the Committee of Glasgow and appoints their officer to cite him thereto. Other Brethren appointed to confer with the rest of the dissenting Brethren.

1667, July 11. Contributions for the Church of Jedburgh and for the Bridge of Ancrum to be delayed.

## MINISTER SUSPENDED.

1667, October 31. This day the Moderator is ordained in obedience to the Act of Synod at Glasgow to preach at the Kirk of Stobo next Lord's Day and intimate the Synod's sentence of suspension of Mr Patrick Fleming there from the office of the Ministry. (This because he was one of the non-conforming Covenanting Ministers).

1667, December 5. It was reported to the Presbytery that Mr Patrick Fleming, Minister of Stobo, had had intimation of his Suspension from the Office of the Ministry.

1668, January 30. All the Ministers are to read from their pulpits a list of persons excommunicated by the Presbytery of Selkirk as professed Quakers, viz.—three women and two men. The various congregations are to be warned to beware to have any fellowship with them, especially in religious duties or prayer.

1668, May 7. The Collections for Jedburgh ruined Church and for the Bridge of Ancrum amounted to £31 14s.

## STOBO DESOLATE.

1668, May 7. The Archbishop and Synod recommend the Kirk of Stobo now a desolate congregation to be supplied. All which duly arranged for.

## CHURCH DOOR PROCLAMATIONS.

1668, December 17. The Presbytery hearing that William Lowis, precentor and schoolmaster at Stobo, ordinarily proclaims parties for marriage at the Church doors when there is no congregation, ordains the said William to desist from this irregular practice in time coming, and when there is no preaching or congregation at Stobo such parties as propose marriage in that case be proclaimed in any of the neighbouring congregations. He to be advised of this.

## COLLECTION FOR THE DISTRESSED PEOPLE IN KILMARNOCK.

1668, June 30. This collection appointed by letter from the Archbishop and by Act of the Privy Council.

1668, August 6. Brethren appointed to confer with the Withdrawing Brethren (Covenanters) who, unless they give satisfaction, are to be cited to the next Synod, together with Mr Patrick Fleming, Minister of Stobo, who is already suspended.

## THE CIVIL POWER.

1668, September 3. The Archbishop to be requested to thank the Sheriff of Peebles who has been very helpful in securing disobedient persons, and in banishing notoriously scandalous persons out of the Shire. The Archbishop also to entreat the Sheriff to continue, as the Ministers have great need of the concurrence of the Civil Magistrate.

1669, August 5. Letter from the Archbishop appointing a Collection to be made on behalf of a Bridge over the Nith at Sanquhar.

## THE INDULGENCE.

1669. A letter from the King to the Privy Council authorised the granting of an Indulgence to the ejected Ministers. The Privy Council were to appoint such of the ejected Ministers as they thought fit, to vacant parishes. Those Ministers who agreed to receive Collation from the Bishops were to receive their Stipends. Those who declined were to receive Manse and glebe, and be allowed to exercise the Ministerial Office. Twelve, and later, thirty Ministers were by these means admitted to vacant parishes. This meagre Act of grace pleased very few in the Church, and parties were as dissatisfied as formerly.

## KING CHARLES II SUPREME HEAD OF THE CHURCH.

The first act of King Charles after he had been appointed supreme Head of the Church of Scotland, was to degrade the Archbishop of Glasgow from his high position; and Leighton, Bishop of Dunblane, was appointed Commendator of the See. He, along with Gilbert Burnett the historian, for long endeavoured to effect a Compromise between





**Conventicle—Holy Communion.**



**Archbishop Leighton.**



Episcopalians and Presbyterians, and had even obtained the sanction of the King to the Compromise, but in the end the negotiations failed. Conventicles meanwhile had greatly increased in numbers and frequency, and the congregations came to them fully armed. Fines, imprisonment, exile, death, were the penalties on hearers and preachers at those Conventicles.

Three of the sacred tunes dating from this period are Brockham, Bishopthorpe, and Confidence. Some idea of the severity of penance in the Church at this time may be gathered from the fact recorded, of one poor woman having stood in the place of repentance in Peebles Church for sixteen Sundays, clothed in sackcloth.

1670, August 18. A Fast appointed to be held for a blessing on the harvest on Sunday eight days, according to an Act of the Synod.

1670, November 17. Thanksgiving for the harvest observed on the first Sunday of November.

#### ARCHBISHOP LEIGHTON.

1671. Robert Leighton became Archbishop of Glasgow. He held his first Synod at Glasgow in August 1670 as Commendator of the See, and another the same month at Peebles.

1671, March 1. Letter from the Bishop, and Order from the Secret Council asking for a contribution for a Scotsman now a prisoner among the Turks.

#### PRESBYTERY BURSAR.

The Bishop (Leighton, now in charge of the See) suggested that the Presbytery support a Bursar in Divinity at the University of Glasgow. The Presbytery suggest that two or three Presbyteries unite for this purpose, as their funds are scanty owing to the number of poor in their Bounds, and the fact that the withdrawing Brethren may not be willing to join for this purpose.

1672, January 17. Certain Ministers appointed to meet the Archbishop, regarding the matter of the Bursar, in order to make application to His Majesty's Privy Council, that by their Lordship's authority the Indulged Brethren may pay their proportions for Bursars and other public charges, which they declare themselves willing to do as far as lies in their power.

1672, May 8. The Fast reported to have been kept.

1672. Fresh Acts were passed against Presbyterians:—New Ordinations by outed Ministers were declared to be criminal; to keep an infant unbaptised for thirty days was another crime, punishable by an enormous fine. Victims increased, and the Bass Rock was utilised as their prison. A second Indulgence was extended to about eighty of

the ejected Ministers, but was greatly restricted in its mercy by stringent conditions.

1673, August 25. A day of Thanksgiving for the harvest appointed for next Lord's day; also by Act of the Secret Council, a Collection to be made for redemption of Christian captives among the Turks.

1673, November 9. A man who had killed a fish with a stone on the Lord's Day and had ridden into the Tweed on horseback in order to take it out was imprisoned, also fined, and appointed to confess his sin before the congregation on Sunday. This happened in Peebles, not during the prevalence of Presbytery, with which Sabbatarianism is usually associated, but during Episcopacy.

1673, September 10. Letter from the Archbishop in order to the keeping of a Fast for the averting of God's judgment threatened by stormy weather. The Ministers unanimously appointed a day to be observed as the Fast.

1673, October 8. No Exercise at the Presbytery meeting this day as the people were busy fanning the corn.

#### GREAT SNOW STORM.

1674. This snow storm lasted from the 15th January until the 18th of March, accompanied by severe frost. Thirteen of these days were drifty days. The greater part of the stocks of sheep were lost. The scarcity of fuel also resulted in many deaths.

#### CONVENTICLES.

1674, May 27. The Ministers being certainly informed of several disorderly Conventicles being held in various houses named, at various dates, in this shire, did judge themselves concerned to endeavour to prevent any further spreading of these disorders contrary to the laws of this realm, especially in a place which has been so peaceable all this while, that such things have been scarcely named among them. They therefore appoint the Moderator and other Brethren to entreat the Sheriff to take such course as he in his wisdom according to the standing laws of the Kingdom shall think fit, to stop the progress thereof.

1675, July 15. Contribution for Mr James Smith's son, Bursar at the Grammar School in Edinburgh, to be broken apportioned and collected in the various parishes.

1674, July 15. The last Wednesday of July to be kept as a Fast before the Harvest.

1674, August 5. Division of the Bursar's Fee:—Each hundred Communicants to pay 28 shillings Scots. There being reckoned—In Peebles 800; Manor 260; Dawick 60; Drumelzier 120; Tweedsmuir 240; Kilbucho 200; Glenholm 300; Skirling 140; Broughton 150; Kirkurd 150; Newlands 340; Linton



320; Stobo 360; Lyne 100; Eddlestone 380; Innerleithen 350; Traquair 360; Kailzie 100.

Fast reported to have been kept.

#### FRIENDLY SOCIETY.

1674, August 24. At this time the Magistrates of Peebles endeavoured to organise a species of Friendly Society in order to make provision for old age and poverty. All male servants were eligible for membership; an entrance-fee was to be paid; and there were other fees and fines in addition. If any man or lad in going for coals, or returning from coals, left his neighbour by the way and did not do all in his power to assist him—the roads being dangerous from thieves—he was to be fined one merk Scots to the Box. Also any Brother who was invited to the wedding of another Brother, and had obtained liberty from master and mistress, and did not attend, without reasonable excuse, was to pay to the Box one merk Scots. And so on.

#### THE MARTYR OF SKIRLING.

1674. The following happened at Skirling:—Peter Gillies of the Waulk Mill there having had a Presbyterian Minister preaching in his house, he was hunted from his dwelling by Sir James Murray the Laird, and Mr James Buchan the Curate. For several years he wandered from place to place and at last was apprehended in April 1685 at Muiravonside. He was conveyed by the soldiery to the west country, and after much insult and cruelty was on the 6th of May put to death at Mauchline; and there unceremoniously his body was buried along with four other fellow martyrs.

#### INTERCOMMUNING.

1675. Letters of Intercommuning were issued against several persons who had been concerned in Conventicles. This was a revival of the Sentence of Excommunication whereby all the parties named in the Letters were ostracised and cut off from all society of every kind, and might even be apprehended on sight. Every person aiding or communicating with them was to be held as guilty as the persons themselves. It applied to Ministers, Elders, gentlemen, ladies and all others, many of whom had to leave their homes and betake themselves to the hills and moors.

During all these years the country was in a disturbed and wretched condition. The proprietors in the west and south being unable or unwilling to subscribe the Bond making them responsible for their retainers and tenantry in the matter of abstaining from Conventicles, were ordered to be treated as rebels. A Highland Host of ten thousand men marched down and was quartered in all the disturbed districts with the object of promoting Episcopacy, of

terrorising the inhabitants, and collecting fines and preventing Conventicles.

#### RANSOMING SLAVES.

1675, January 6. Letter from the Archbishop to the Presbytery containing an Order from the King's Council for a Collection for the Ransom of two Christians from Turkish slavery; to be gathered in the several parishes and handed to the Moderator.

1675, June 2. The Brethren "that could get auditories" reported that they had preached upon the 29th of May. (This was the annual Thanksgiving for King Charles II's Restoration.)

#### THE BURSAR.

1676, February 2. The Ministers considering the small yearly allowance to their Bursar, and his slack and evil pay from some, thought fit to augment his salary by appointing him to have for every 100 Communicable persons half a crown yearly, retaining the same "break" of the number of Communicants which had been made in August 1674.

1676, September 12. The Bursary of Theology maintained by the Presbytery was now vacant by the removal of Mr Theodore Hay to be Vicar of Peebles; and William Hay, his brother, was now appointed in his stead, with the same payment; letters of horning to be issued by the Court of Session to the Treasurers of the Churches to pay their proportions to him.

1677. The sacred tune, Saint Mary, dates from this year, also Hanover and Crofts.

1678, May 8. Collections for the Harbour of Taymouth to be intimated.

1678, December 18. A general Fast on this day by order of the Archbishop and Act of the Council.

1679, January 1. The schoolmasters and chaplains within the Bounds of the Presbytery are all "orderly" save those under the Nonconformists. There are no papists save those in the family of Traquair, and one woman in the parish of Peebles.

1679, March 5. A Collection to be taken for the broken seamen of Montrose.

#### ARCHBISHOP SHARP PUT TO DEATH.

1679, May 3. James Sharp, formerly Minister of Crail, latterly Archbishop of St. Andrews, was put to death by a band of desperate men on Magus Muir. Sharp was considered to have been the betrayer of the Church of Scotland, and the author and instigator of all the misery and repression which had befallen the people for conscience sake.

#### BATTLE OF DRUMCLOG.

1679, June 1. This Battle was fought

between the Covenanters who had been disturbed while attending a Conventicle, and Dragoons under Claverhouse, who were defeated.

#### BATTLE OF BOTHWELL BRIDGE.

June 22. This was fought also on a Sunday between the Covenanters and the Royal army under the Duke of Monmouth. The latter was victorious. Four hundred were massacred in flight; a thousand prisoners were taken; two Ministers were hanged in the Grassmarket; and five men executed on Magus Muir in revenge for the slaying of the Archbishop.

The prisoners were confined in Greyfriars Churchyard for four or five months exposed to the weather and guarded by sentries with loaded firearms. Of these, two hundred and fifty were to be sold as slaves at Barbadoes, but the small vessel in whose hold they were confined, was wrecked in the Orkneys, and all were drowned. The prisoners who were left signed a Bond not to disturb the peace and were liberated.

An Act of Indemnity, and a Third Indulgence, were offered in July to Ministers and people but were accepted by comparatively few and were soon withdrawn. Thereupon the west and south were once more overrun by soldiery in search of all who declined to accept these Instruments; torture and massacre prevailed. The most desperate of the hunted people formed themselves into bands, and are known in history as Society people, Hill-men, Wanderers and Cameronians after Richard Cameron their leader.

#### CONCERNING MAJOR LEARMONTH.

At the Battle of Bothwell Bridge, this veteran Covenanter, along with Robert Hamilton led a desperate Charge. After the disastrous rout of his party, he lay concealed for a long time in a vault underneath his own house. It was so artfully concealed and entered from the house that no one suspected his place of concealment. By this means he kept himself free from arrest for several years. In time, however, he was discovered, tried, and condemned; but through interest made on his behalf, the Sentence was commuted into one of imprisonment on the Bass Rock. William Veitch, later Minister of Peebles, and James Feithie, also Minister of Peebles, were both likewise sentenced to imprisonment on this lonely Rock. They all survived the Revolution, and Learmonth died in his own house of Newholme in the eighty-eighth year of his age.

Dr. Alexander Pennecuik of New-Hall was the physician practising in the County of Peebles during these years. He was born in 1659, and died in 1722. He left behind him a Description of Tweeddale; also Poems.

#### INDULGED MINISTERS.

1680, April 7. Anent Archibald Gilbert of Skirline who was married by Mr Antony Murray, Minister at Culter, notwithstanding that Mr Lyon, present Minister at Skirline, had written a letter to Mr Antonie signifying that there were just exceptions against the said marriage, the which letter was read to Mr Antony half an hour before he married the said Mr Archibald; the Presbytery humbly craves advice what they shall do in such cases where Indulged Ministers intrude so upon them.

1680, April 7. The Presbytery represents to the Synod that they are particularly intruded upon by one Mr Selkirk, who intrudes himself into Ministers' parishes, and preaches and catechises therein. It is not known whether he has passed his Trials, or been licensed, unless it be by the Indulged Brethren by whom he is much encouraged particularly by Mr Robert Eliot (Linton) who allows him to preach in his Church and to frequent his house. The said Mr Eliot does the like with Mr Russell, (soon to be Minister of Stobo, Presbyterian). He has also deposed Elders, out of his Session for going out with the King's Host.

#### CONVENTICLES.

1680, April 7. This day the Presbytery taking to their consideration the frequent and rebellious meetings which are among them, where persons who have been inter-communed since the Rebellion in 1665, do now go publicly to several persons' houses to take upon themselves to preach in the doors and entries of those houses where they are received. At all which meetings, there are several hundreds without the doors, and at all which meetings there are persons who either have been at Bothwell Bridge themselves, or frequent the company of such. And their meetings being now a new kindled fire in this place of the Kingdom where never any rebellious meeting of this nature formerly was, they humbly crave advice from the Archbishop and Synod what to do in such cases.

1680, July 14. The Presbytery read the Act anent turbulent Preachers. A Mr Bertram and a Mr Greig reported to have preached and baptised children. Parents of children baptised by Indulged Ministers to be summoned to the Presbytery. Read Act against profanity.

August 4. Those Ministers who have persons married in a disorderly way, or children disorderly baptised, to summon them to the Presbytery.

The Act against profanity has not yet been read from the pulpits because the number of persons at Bridals has not yet been determined upon.

1680, September 8. Anent the number of persons who should be at Bridals, the Ministers think fit that thirty and two should be the greatest number at any one Bridal.

#### RABELLING THE CURATES.

1680, September 9. A number of armed men at night did violently intrude into the house of Mr David Thomson, Minister of Manor, and did fall upon, beat and wound him in the head and other parts of his body, so that he fell down as dead, but with strength to call for one to panse (dress) his wounds. The said persons said they would panse him by giving him the cross stroke, adding that if all the Curates and Oppressors of Christ's Cause had the stroke it would be well for the Kirk of Scotland. And the said persons did not sist here only, but having time and opportunity did plunder his house and took away his horses amounting all to a considerable value. Wandering bands of rebels did not scruple to commit outrages of this kind; and more especially after the Battle of Bothwell Bridge they ranged through all the country and towns taking away all the arms, guns, swords, and ammunition they could, and the best horses, without recompense.

1680, October 3. As an instance of the dangers of the times, it is mentioned that at Tweedsmuir this day there was no sermon, the Minister hardly daring stay sermon for murderers or robbers falling upon him, as of other Ministers of the Presbytery. (The Minister was Francis Scott, Episcopalian). The sacred tune, Braun, dates from this period.

#### MINISTER OF STOBO TO BE CITED. (COVENANTER.)

1680, November 3. Letter from the Archbishop ordaining the Presbytery to cite Mr Patrick Fleming, Parson of Stobo, before them, upon account of admitting to the sacrament of the Lord's Supper others than his own people who dishaunt their own Ministers. Brethren appointed to confer with him, and if they get satisfaction to report, and if not to cause cite him to next meeting.

1680, November 3. Collections to be intimated for Montrose, and Pittenweem, and for John Pollock a sailor in Grangemouth, and for the Bridge of Nesie.

1680, November 3. Letter from the Archbishop ordaining Brethren who had lost by robbers, to be at Edinburgh on next Council day.

1680, December 1. Mr Alison, the Minister of Kilbucho, this day craved advice from the Brethren regarding William Tweedie, who had been at the Battle of Bothwell Bridge, and still maintained that the King was [an enemy to the Cause of

Christ. This man was now seeking the benefit of proclamation and marriage. The Presbytery ordered no benefit to be given to him until he be sensible of, and acknowledge the said crimes, and withal that he should be referred to the Sheriff.

#### THE MINISTER OF STOBO (COVENANTER.)

1681, January 5. Regarding Mr Patrick Fleming, Stobo, the Presbytery decided to write to the Archbishop for advice, as he is a very old man and not very prejudicial to the congregations.

1681, January 5. Letter from the Archbishop anent Mr Patrick Fleming, parson at Stobo, signifying that as the Presbytery had hope of his reasonable behaviour he was content that the process should sist. The Moderator appointed to write to him and advise him to walk orderly and prudently in all times coming.

1681, March 2. The Moderator reported that he had written to Mr Patrick Fleming anent his reasonable and prudent deportment, advising him not to go beyond his own bounds.

1681, July 6. The heritors of the parish of Manor having failed to pursue and apprehend the persons implicated in the attack upon the Minister (Episcopalian) the Privy Council decerned that they pay a thousand merks Scots, with relief against each other and their tenants for the amount. The fine having been paid, was ordered to be handed over to the Minister of Manor, Mr David Thomson, for repairing his losses and damages sustained by the rebels.

1681, July 8. A Fast declared to have been kept.

#### THE TEST ACT.

This Act required every person who held a public office, however humble, to swear that he owned the true Protestant religion as explained in the Confession of 1567; that the King was supreme in all causes, and over all persons, civil and ecclesiastical; that the person would never consult about any matters of State without the King's licence; and never seek any alteration in the Government of the country.

Papists as well as Episcopalians were affected by this Test, although it was aimed only at Presbyterians. By its provisions also, members of Parliament might not dare to effect any change in the law. This Act was thus seen to be unworkable all round. In order to smooth away any difficulties, the Bishop of Edinburgh came forward with an explanation. This was converted into an Act of Council, and received the sanction of the King. Some were satisfied; but eighty of the Clergy left their parishes rather than comply with a Test which their conscience condemned.

DEATH OF MR PATRICK FLEMING,  
1640-1682.

1682, February 12. This the fifth Minister of Stobo died on the above date, aged 69, in the forty-second year of his Ministry. He appears to have been a consistent Covenanter throughout all those troublous years. As he was one of the "withdrawing Brethren" steadily refusing to meet in Presbytery along with the Episcopalian Ministers of the Bounds, he was not present at their stated meetings, and therefore did not report matters connected with Stobo parish; hence the somewhat meagre information available concerning this parish during the Second Episcopacy. After the Battle of Rullion Green (November 26, 1666), Mr Fleming appears to have given shelter in Stobo Manse to Mrs Veitch, whose husband was fleeing from the neighbourhood. Veitch came about midnight on the Saturday thereafter, to Mr Fleming's house, Minister of Stobo, and taking his wife on behind him, they rode to Veitch of the Glen near Traquair the next day. After many years of being hunted and harried all over the Borders, Veitch lived to become, first of all Minister of Peebles, and later of Dumfries.

WILLIAM BOLLO, M.A., SIXTH MINISTER OF  
STOBO; EPISCOPALIAN.

1682-1689. He was translated from Dawick to Stobo in 1685, as sixth Minister of Stobo. He was deprived by the Privy Council, September 3, 1689, for not reading the Proclamation of the Estates, and for not praying for King William and Queen Mary. He prayed instead for the former King, James. He was imposed on the parishioners by the Bishop in 1682, but they allowed him no entry to Stobo Church, so he entered by the window. He died at Edinburgh in 1702.

MURRAY OF STANHOPE AND THE TEST.

1682, February 23. Sir William Murray of Stanhope had a right to the Baillerie of Stobo from the Archbishops of Glasgow as part of their Regality; upon which Sir William was infetted. Accordingly the Test Act was applicable to him as well as all other public functionaries. But Sir William was indisposed; the weather was stormy; and the place remote, therefore he supplicated the Privy Council to permit him to take the oath before some person appointed by the Council. Warrant was thereupon granted to the Lord Primate to administer the Test, which was done and signed.

1682, May 3. Contributions to be made for the Bridge of Inverness, and Pitaligo.

1682, June 7. Among the names of those schoolmasters in the list of public officials

who have not taken the Test Oath, is the name of John Laidlaw, schoolmaster, Stobo.

1682, June 7. A complaint given in against the Officer of Stobo that he had proclaimed sundry persons when there was no sermon. Mr Bollo is appointed to discharge him from doing the like afterward, and to advertise those who are already proclaimed disorderly that they must be proclaimed orderly ere they can be married.

1682, July 5. Mr Bullo reported that he had obeyed the Presbytery's order anent the officer of Stobo.

1682, August 2. Contribution to be made by all the parishes on behalf of a poor man's child, to help its father to pay the Doctor for an operation on the child.

1682, November 9. Collection to be taken for the Bridge at Dumbarton.

1682, November 9. Mr Bullo presented an order from the Archbishop for visiting of the Kirk and Manse of Stobo. Ministers appointed.

1683, June 6. Contributions to be taken up for the Harbour of Aberdeen.

1683, July 4. Contributions to be taken up for the Bridge at Little-gill.

1683, September 5. All the Brethren declared that they had read from the pulpit the King's Proclamation and Declaration against the Plot; all but Mr Eliot, Minister at Lintoun.

THE JOUGS.

1683, September 5. Mr Bollo gave in a complaint against John Baird who had carried himself insolently against him upon the Lord's Day after the afternoon sermon in the time of the examination, asserting that his preaching was not worth the hearing, although it was about the all-sufficiency of Christ, and that he preached not according to the Scriptures. The said John being called, compeared and confessed the first part but denied the second, for proving of which compeared two parishioners who were present at the examination, and who being sworn deponed that the said John Baird had asserted that Mr William Bollo did not preach according to the Scriptures, and that he behaved himself very insolently towards their Minister. The Presbytery finding the complaint made out by confession and probation of witnesses appoints the said John Baird to stand in the Joug at the Church door upon Sabbath next from the ringing of the first bell until the Minister go to the pulpit and then to go to the public place of repentance and acknowledge his fault, and recommends this to the Magistrates of Peebles to imprison him till he find caution for satisfying of the Church, who

hearing the said injunction most contemptuously said he would lie there always before he would find caution.

1683, November 7. Mr Bollo reported that John Baird had given satisfaction.

1683, December 5. John Laidlaw being to enter schoolmaster of Stobo did in the presence of the Presbytery take the Test and subscribed it.

1684. Four solid silver Communion Cups belonging to the Service of the Sacrament in Peebles Church were presented to Peebles Church in this year. They are used in the present day.

1684, May. A Royal Proclamation was issued denouncing those charged with rebellion who had fled from justice, but declaring that if they should present themselves before the first of August next and shew to any Justices of the Peace "that they had taken the Bond or Test in due time" they would be "relaxed gratis."

#### COLONEL JAMES DOUGLAS.

One of the Conveners of Peeblesshire was associated with Claverhouse in the hunting and shooting down of the Covenanters in 1685. This was the Honourable Colonel James Douglas, brother of the first Duke of Queensberry. He purchased the estate of Skirling in 1681, and was appointed Colonel of the Scots guards in 1684. In 1685 he appears as Convener of the Commissioners of Supply of Tweeddale. He was a man of superior attainments and as a commander rendered himself remarkable for the training and good discipline of his regiment, also for enforcing sobriety and neatness of person among the soldiery. Colonel Douglas rose to be Lieutenant-General, and was employed in 1685 to march against the Covenanters in the southern counties and received very extensive powers to search for and punish rebels. Wodrow mentions a number of cruelties of which he is alleged to have been the perpetrator. He attacked and dispersed a gathering in a secluded part of Tweedsmuir on which occasion John Hunter was shot at a place called Corehead. The tombstone of this martyr was erected in 1726. Colonel Douglas died at Namur in 1691. The Duke of Queensberry in 1686 purchased from the Earl of Tweeddale the estates and Castle of Neidpath, which he gifted to his second son, Lord William Douglas, Earl of March.

#### PEEBLESHIRE CONVENTICLES.

1684, June 6. A Committee of the Privy Council sitting in Edinburgh on this day, having been informed that two field Conventicles had been held within the borders of Peeblesshire, directed a Letter to be sent to Sir Archibald Murray of Blackbarony, Sir William Murray of Stanhope, and John Veitch of Dawick:—

"Gentlemen, The Lords of the Committee of Council for public affairs being certainly informed that there was a field Conventicle kept upon Sunday the first of June instant at Cairniehill, and another upon the eighth of the said month at Colstouneslope in Peeblesshire, where there were several men in arms and diverse women present, which they think very strange, either as to your suffering those Conventicles to have been kept, or not dissipating them, or giving advertisement thereof, as was appointed by the Council's Proclamation in July 1682, upon such an occasion in your shire. And therefore we require you immediately to make diligent search after the persons who were the Preachers, and upon whose ground the same were kept. And to return us a speedy account thereof. And to secure such of them as you find guilty. And also require you to advertise that party of His Majesty's forces at Boghall to prosecute those persons guilty of those Conventicles. And to acquaint us of their diligence from time to time, as they will be answerable. And if any such meetings fall out hereafter, you are to give advertisement thereof to the Sheriff of the Shire, or Commander of the forces nearest to you. And to certify the said Sheriff that if he do not his duty, he will be looked upon as disaffected to His Majesty's government, and proceeded against accordingly. We are your affectionate friends."

1684, August 3 This day the Moderator read the Archbishop's letter ordaining the whole Brethren with their elders, to wait upon the Lords of Justiciary at their circuit and bring with them the names of all their disorderly persons respectively. (Nonconformists are meant by the term, "disorderly" persons.)

#### THE PEEBLES MARTYR.

1684, August 27. On this day James Nicol from Peebles, and William Young, were executed at Edinburgh.

James Nicol, merchant-burgess of Peebles was a bold, zealous man; hitherto he had escaped, and happened to be in Edinburgh during the Trial of Thomas Harkness, Andrew Clerk, and Samuel M'Ewen, who were all hanged on the same day as they were tried, namely on August 5, in the Grassmarket. Nicol was greatly affected, and was a mournful onlooker at their Trial. Later, he was taking his horse in the Grassmarket to go out of the town after he had been there for some time about his business. At this moment the Guard came down with the three persons to be hanged. This stopped him, and he went in among the crowd, and stayed till they were executed. When coming away he said in the bitterness of his spirit, and in hearing of a good many:—"These kine of Bashan have pushed these

three good men to death at one push, contrary to their own base laws in a most inhuman manner!" Whereupon he was straightway seized and carried off to prison. In a day or two he was brought before the Committee for public affairs; and after that he was brought before the Council, where he was very bold and plain in his answers. On the 27th he was brought before the Justiciary. He was there indicted for treason. The probation was his own Confession, that he was at Bothwell Bridge with arms, that he owned the Sanguhar Declaration, and also the Rutherglen Paper. He was found guilty and was hanged the same day, Wednesday August 27, between two and four. (Wodrow iv, 69.)

1684, October 19. Heritors, Ministers and Elders ordained to meet with Commissioners from the Privy Council at Peebles on Wednesday next; in connection with the Proclamation anent discovering the Westland rebels and their resettlers.

1685. Death of King Charles II, the tyrant of the Scottish Church.

This year also saw the birth of Handel the musician, to whom the Church owes the sacred melodies Chandos, and David.

From 1679 to 1685 the total amount of the Fines inflicted in Peeblesshire in connection with the Covenanting troubles, was £2989 4s. It was made up thus—Peebles £978 6s; Traquair £374 2s; Kirkburn, Eddlestone, Linton £506 16s; Tweedsmuir £1130.

#### [THREE YEARS' INTERVAL.]

\* \* \* \* \*

1687, June 1. A factory produced by one John Burt, granted to him by John Robison, captive with the Turks, for uplifting of the Contributions for him. All the Ministers to bring it without fail next day.

1687, November 2. The Brethren are exhorted to celebrate the Communion yearly at least. All the Brethren had observed the King's Birthday.

#### TOLERATION GRANTED.

King James VII had in 1687 abrogated all penal and prohibitive laws against the Roman Catholics; he suspended also all sanguinary laws against the Covenanters, and allowed the exercise of Presbyterian worship in houses and chapels, but not in the open air. In these enactments are to be seen the first germs of the principles of religious toleration which is now enjoyed by all in the kingdom. But the motives and designs of the King were suspected by all; and the rigid Cameronians refused to acknowledge these Acts of grace. They refused also to countenance Toleration.

#### NARROW ESCAPE OF RENWICK THE MARTYR AT PEEBLES.

Extracts from "A Collection of Letters," edited by John M'Millan, Pentland, 1764.

From James Renwick to Robert Hamilton, 29th December, 1687:—

"... I have been at Peebles this week, and thro' the Lord's providence wonderfully escaped; our intended meeting near to the town, about nine of the clock at night, in the time of our gathering, being by a strange providence discovered: it is a place I had not been in before, and we had no armed men; there are four taken and imprisoned."

From James Renwick to Alexander Shields, 12th January 1688:—

"I came forward to Peebles, where our meeting in the time of gathering was discovered by a wonderful providence, namely, as I am informed, the pursuing of some for theft when people were observed to crowd out of the town; which made the Clerk to enquire what they were, and whither they were going; the report whereof coming unto me, being lodged in a most suspected house, I went forth and passed on towards the place of meeting until I came within speaking and hearing of the clerk and some with him, who were without all the town challenging people, and being in no capacity to resist I turned again into the town, where there was some little uproar, and went forth of it another way, where I waited a considerable space for my horse, which was at length got unto me with some difficulty; and finding that the meeting could not be kept I came away; but there were four persons taken. And since I came to this place I have lodged with Thomas and John, and lest I should trouble mine own spirit I have not denied any to keep silent anent my being here, nor reproved any for coming into my quarters, whatever the hasard might be; but left that to the providence of God and people to their own discretion, and I find it not the worse way."

James Renwick, the last of the Scottish Martyrs, preached for the last time at Riskenhope in Yarrow, and baptised a child in the waters of the brook. On February 17, 1688, one month after writing the foregoing letter, Renwick suffered martyrdom at Edinburgh.

#### BENEFICE OF STOBO.

1688, May 9. All the Ministers had been for a long time ordered by the Presbytery to produce each a Statement of his Benefice for insertion in the Presbytery Register. It was now finished, and from it is quoted the following for the parish of Stobo:—Minister: Mr William Bullo; Tack duty, 800 merks Scots, 22 Bolls meal (Linlithgow measure.)

Glebe—four acres and a yard of grass. Pasturage—Horse and one cow's grass; and seven sounes of sheep. Schoolmaster's fee, none; Mortifications none; For Communion elements, nothing.

Very appropriately, this statement closes the second volume of the Records of the Presbytery, with the year 1688. It shows the state of the Benefice at the close of the Second Episcopacy. The Presbyterian party must have been making headway in the parish for some time past; the Episcopalian Ministers had been "infrequent" in their attendance at meetings of the Presbytery; Nonconformists were becoming bolder. The next Volume of the Presbytery Records opens with the formation of a Presbyterian Congregation at Easter Haprew within the parish of Stobo.

#### THE REVOLUTION.

1688, November 5. On this day the King's son-in-law William, Prince of Orange, landed from Holland at Torbay with 14,000 troops. Six weeks later the King was a fugitive; and Britain was free from the tyranny of the House of Stuart. The Church of Scotland was thenceforth no more persecuted. Riots, however, originated, and continued throughout the country. Traquair House was sacked of all its Romish vestments, ornaments, Sacramental Plate, etc., most of which was carried to the Cross of Peebles and there burned. "At the same time we concluded to go to all the Prelatic intruding Curates and to give them warning to remove, with all that belonged to them. . . . That we should call for the Church's goods, cups, basons, and also for the kirk-box, wherein was nothing but a few doits; likewise for the session-book, and kirk door keys; and that we should deliver all to men of credit."

No lives appear to have been lost during "The Rabbling of the Curates." The Rabbling began on Christmas day 1688, and continued for a few months. Many of the Curates saved themselves by flight; others were ejected from their parishes. Manses were raided, and furniture scattered or destroyed. Two hundred Clergymen were thus ejected from their Churches, Livings and Manses. But it must be remembered that they were as a rule aliens who had been imported to fill the places of the ousted Presbyterian Ministers, many of these last having had to skulk among the hills and moors in hiding, and holding Conventicles at the risk of their lives. The wives and families of the Curates shared in their sufferings; and frequent and familiar entries may be found among the minutes, of Kirk Sessions in those years affording relief to the wife or the children of Curates who had lost means, and living by the

Revolution. When it is remembered that those were the men who called the roll of the parishioners' names at the close of Divine Service, and handed over to the military officer commanding the district the list of absentees for purposes of persecution or martyrdom, it is surprising that the Covenanting mobs allowed them to escape so easily. Still, the rioting must be reprobated now, as indeed it was at the time, by most right thinking men.

When this Rabbling of the Curates was the order of the day, two young men came to the house of Mr Bollo, Minister of Stobo. Not being within, and being informed on his return, he said he would not have fled had he thought they were so few, but have pistolled them both. The lads being thus provoked, called on him again; but he fled a second time. (Scott's Fasti.)

#### CLOSE OF THE SECOND EPISCOPACY.

The Second Episcopacy had now come to an end after an existence of about twenty-eight years. The first Episcopacy had also continued for a somewhat similar duration, (1610-1638.) It proved in experience to be antipathetic to the Scots theological mind. This seems to have been gradually and steadily impressed on the minds of the Episcopalian Clergy themselves. The Bishops and the Curates saw and appreciated the approaching storm that threatened the extinction of their Order. Appropriately enough they sought to put their house in order just as the Romish Clergy had acted in similar circumstances on the eve of the Protestant Reformation. Accordingly the Presbytery Book of the period (1649-1688) closes with statements furnished by every Minister regarding the statistics of his parish. (Those for Stobo have already been quoted.—See May 9.)

#### THE TRANSITION PERIOD FROM EPISCOPACY TO PRESBYTERY (FOUR YEARS) 1688-1692.

The general feeling of the Scottish Nation was steadily drawing toward Presbyterianism. It revolted from Episcopacy with its sorrowful memories of Persecution, Loss, and Martyrdom. Moreover, Episcopacy was associated with the House of Stuart, now in flight. It seemed fitting that the Revolution in the political world should be supported by a Revolution also in the Theological domain. Presbyterianism and Dutch William were to be associated together.



**STOBO CHURCH** (from North) shewing site of St. Mary's Aisle.



**STOBO CHURCH** (from South).





## PRESBYTERIANISM.

WILLIAM RUSSELL, SEVENTH MINISTER,  
PRESBYTERIAN.

Stobo, 1688. William Russell, son to the laird of Kingseat, was called October 1687, and Ordained at Haprew by a Committee of Synod, March 22 1688; was Member of Assembly, 1690 and 1692, and died August 1699 in the 12th year of his ministry. Thus is summarised the life and labours of the Seventh Minister of Stobo, who was the first of the newly restored Presbyterianism.—(Scott's Fasti.)

ORDINATION OF MR WILLIAM RUSSELL,  
PRESBYTERIAN MINISTER OF STOBO.

The Acts and Proceedings of the Presbytery of Peebles and Biggar.

At Haprew, March 22 1688.

The Committee of the Synod of Lothian upon a Call presented to them by the parochinners of Stobo, to Mr William Russell, and accepted by the said Mr William, having taken tryalls of him according to the Acts of this Kirk, in order to the Ministry in the said Congregation, there not being a competent number of Ministers belonging to the Presbytery of Peebles, (unto which the said Congregation belongs), did appoint Mr James Feithie, Minister at Peebles, to preach at Haprew the place appointed for public worship in the foresaid congregation, and with the concurrence of Messrs Robert El-yott, Minister at Lintoune, within the said Presbytery, John Campbell Minister at Borthwick in the Presbytery of Dalkeith, William Burnet Minister at Calder in the Presbytery of Linlithgow, and Mungo Watson Minister at Gladsmoore in the Presbytery of Haddingtoun, to ordain the said Mr William Russell Minister of the said Congregation. In compliance with which Act of the Committee the said Mr James Feithie preached day and place foresaid, and with the concurrence of the foresaid Brethreine (except Mr Mungo Watson who was absent) did by prayer and imposition of hands ordain him Minister to the said Congregation, having previously interrogat him anent his judgment in relation to the doctrine, worship, discipline, and government of the Church of Scotland, to which he professed his adherence, and engaged to cleave thereto, in profession and practice all the days of his life.

Likeas being inquired, he declared his willing undertaking of the Ministry over that Congregation, and ingaged obedience to the Presbytery and his superiors.

And the people being required to declare their Acceptance of him to be their Minister, did by holding up their hands, evidence the same.

Finally, after prayer and imposition of hands, the said Mr James Feithie with the rest of the Brethren, above nominat, gave unto him as their Brother the right hand of fellowship; and the heads of families belonging to the said Congregation, took him by the hand, in testimony of their owning him as their Minister.

Mr Bullo, the Episcopalian clergyman at Stobo, was not deprived until September 3, 1689. There were thus two Ministers in the parish for eighteen months—Episcopalian and Presbyterian. Note that the ordination of Mr Russell was celebrated not in the Church but in the farmhouse of Easter Haprew. The Church was possibly still held by the Episcopalian Incumbent.

FORMATION OF THE PRESBYTERY OF  
PEEBLES AND BIGGAR.

1688, March 22. After the Admission of Mr William Russell to be Presbyterian Minister of Stobo, the few officiating Ministers after calling upon the name of the Lord, did constitute themselves into a Presbytery, and appointed their next meeting to be that day twenty days at Mr Robert Broune's, Minister at Lyne, his dwelling-house; and appointed each Minister to bring with him one Elder nominated by their Kirk Sessions with them. Thus was formed the first Presbytery of the Revolution Settlement.

James Russell of Kingseat, father of the Minister of Stobo, took a leading part as an Elder in this new Re-formation.

1688, April 12. Mr William Russell desired advice of the Brethren anent John S., sinner in the paroch of Stobo who having joined himself to the Presbyterian Congregation of the paroch, refused to satisfy for the scandal before the Prelatick Incumbent Mr Boe. The woman having satisfied before Mr Boe, and he threatening the same John with Excommunication. The Presbytery thought fit to refer the foresaid Cause to the Provincial Meeting of Lothian and Tweed-daill what shall be Mr William Russell's carriage in this affair.

1688, June 28. Mr James Feithie reports that the Synod recommends to Mr William Russell to accept satisfaction from John S., sinner in Stobo.

## THANKSGIVING FOR THE REVOLUTION.

1689, May 9. This Thanksgiving was appointed by Proclamation of the Estates to be observed in all the parishes throughout Scotland. The people are to leave off work that day, and the Ministers to lecture and preach in the forenoon, and to preach in the forenoon, and to preach in the afternoon joined with prayer.

1689, May 11. The Ministers to read the Proclamation for disowning James VII, and for praying for King William and Queen Mary next Lord's Day. (Many Ministers, principally Episcopalian, were deposed for declining to read this Proclamation.

#### BURSAR.

1689, June 27. Every Minister to give one Dollar to John Young, a lad of hopeful expectation at the Grammar School of Lanark, he not being able to maintain himself,

#### EPISCOPACY ABOLISHED.

1689, July. By the middle of this month an Act was passed abolishing Episcopacy in Scotland, and giving promise of Church-Government pleasing to the Scottish people. Parish Ministers were commanded to cease praying for James VII, and to pray for King William and Queen Mary. Some who declined to do so were ejected, among those latter were William Gray, Minister of West Linton, who on the 27th August was deprived for not praying for their Majesties; and a little later William Bollo, Episcopal Minister of Stobo, for the same reason.

#### MINISTERS DEPRIVED.

The case of Mr David Thomson, Minister of Manor, was a sad one. He had been a Minister for twenty-five years, and had become disabled for duty on account of the wounds and ill usage received when he was "rabblid," (he being Episcopalian.) He had resigned his living and was now destitute with his wife and seven children. The Lords of the Council recommended that he receive a share of the Collections uplifted on behalf of the Irish and French Protestants.

The Minister of Peebles was to be summoned before the Council for not reading the Proclamation, (this was Mr Hay, Episcopalian). The Minister of Kirkurd was deprived for the same reason. The Minister of Kilbucho was tried on the same charge, and absolved:

The Minister of Drumelzier, Richard Broun, who had been deposed from Drumelzier five or six years before the Revolution as a Covenanter, was now restored; he in turn ousting Mr James Simpson.

The Minister of Peebles (conjoint) Mr James Feithie, who had been a prisoner on the Bass Rock, died in November, aged 63; and in the following year died also the senior Minister, Mr John Hay.

A complicated condition now ensued in Peebles:—The Duke of Queensberry actually as Patron presented Robert Knox, an Episcopalian who had been assistant to old Mr Hay, to the Benefice of Peebles; while the Magistrates and congregation called Mr William Veitch the Covenanter who had

been persecuted for twenty years. Veitch became Minister of Peebles from 1690 to 1694 without stipend, and burdened with law expenses. In the end he was settled at Dumfries.

1689, July. A complicated case occurred at this time among the laity of Peebles:—The victim was James J. against whom the Prelatic party intended a Process of Excommunication for his refusing to satisfy the Church for an alleged scandal of drunkenness, whereinto he fell after his uniting to the Presbyterian Congregation at Peebles. For this scandal the said James had already satisfied the Minister of Peebles and the Presbyterian Congregation of Peebles. The Presbytery in this case recommended two gentlemen to interpose with the Sheriff Depute to deal with Lord William Douglas to put a stop to the foressaid Episcopal party proceeding further in the matter.

Later it was reported that the Sheriff Depute by application to Lord William Douglas had obtained an order to the Prelatic Clergy to desist from any further Process against the said James.

#### DISCIPLINE.

1689, July 18. Mr William Russell desired the advice of the Presbyterie anent a child born in sin by James S. in the paroch of Stobboe and Elspeth H. in the paroch of Dunsyre. The said James earnestlie desiring to have his child baptised, there being no Minister in the paroch of Dunsyre, where the scandal was committed. The Presbyterie ordered the said Mr William to baptise the child, the said James obliging himself and finding cautione under the pain of fortie pounds to satisfie the Kirk, ane honest man undertaking for the child's education.

1689, August 20. The Clerk received the Bond anent James S. for the scandal committed with Elspeth H. from William Russell according to the appointment of the Presbyterie

1689, August 27. At the Complaint of John Noble, and Alexander Russell, William Bullo, Minister of Stobo, to be deprived for not praying for their Majesties. (Privy Council Register.)

1689, September 1. A General Fast appointed to be observed in all the Churches. Postponed by the Council, however, until the 15th.

#### MR WILLIAM BOLLO DEPRIVED.

1689, September 3. On this day the Sixth Minister of Stobo, Mr Bollo, Episcopalian, was deprived of his Benefice for not reading from the pulpit the Proclamation of the Estates, and for declining to pray for their Majesties King William and Queen Mary.



**Easter Haprew Farmhouse where  
Presbyterianism was constituted in March 1688.**



Legally therefore the parish of Stobo was now vacant. The death of Mr Bollo occurred in Edinburgh on the 3rd August 1702, in the 62nd year of his age, and the 38th since he was appointed a Minister. He left a daughter Marie. He had survived his deprivation for thirteen years.

#### THE MINISTER AND LAY PRAYER

##### MEETINGS.

1689, October 17. It was stated by a Brother of the Presbytery that he found an inclination in some of the people of his congregation to meet at certain times for prayer and conference. He desired the advice of the Presbytery how he should carry himself in the business? The Brethren thought fit that such a way might be followed as should be for the encouragement of piety; and without any hazard of schism or error, and advised and appointed the Minister of the place to meet with them, and admit all who were willing to meet with them, secluding none belonging to the Congregation.

##### PRIVY CENSURES.

1689, October 17. At the examination of the Ministers by themselves which went by the name of Privy Censures the Minister of Stobo, Mr William Russell was "necessarily withdrawn." But in his absence the other Ministers recorded that they had the same ground of satisfaction with him as of the rest.

#### PROCEEDINGS REGARDING EPISCOPAL SCHOOLMASTERS.

1689, November 4. It was proposed by some of the Brethren in regard of the paucity of qualified men for teaching of the Grammar Schools, they had difficulty to provide such as were fully qualified, and there being some young men that offered themselves, but formerly had been schoolmasters and precentors under the Prelatical party, and had taken the Test, but were now willing to give satisfaction for taking away the scandal thereof, declaring that through the iniquity of the times some of them had been pressed and threatened whereby the temptation prevailed with them. Advice was now sought by Ministers what was to be done in their case? The Presbytery thought it a business for Public Confession; and thought it necessary to refer to the Synod for advice.

#### THE REVOLUTION SETTLEMENT.

1690, April. Parliament met in this month. It abolished the Act of 1669 which asserted the supremacy of the King over all persons and in all causes. It restored all Presbyterian Ministers who had been ejected for not complying with Episcopacy. It ratified the Westminster Confession of Faith;

it revived the Act of 1592; it repealed all Acts in favour of Episcopacy; it declared that the Government of the Church was vested in the Ministers who were ejected for nonconformity, and who were now restored. The Westminster Confession thus became by Act of Parliament the Creed of the Church. But the Catechisms and the Directory for Worship were not acknowledged. The Church may thus adopt any form of worship without violating any Act of Parliament. But this Act declared that she must believe as the Westminster Divines believed! The Covenants were utterly ignored!

#### PATRONAGE ABOLISHED.

After some delay, Patronage was abolished. Heritors and Elders were to nominate a person for any vacancy, for the approval of the Congregation. But if the congregation disapproved the nominee, the members were to give in their reasons to the Presbytery by whom the matter was to be finally determined. Patrons were to receive from the parishes six hundred merks, and a right to all Teinds to which no others could shew title.

#### EXILED COVENANTERS.

1690, May 20. A Collection was appointed to be taken up in all the Churches for the reimbursement of some merchants in Edinburgh who had paid out a certain sum of money for the relief of some honest people sent to Barbadoes in the heat of our persecution; and also for the Supply of some Irish (Gaelic) students at the College.

1690, August 7. A Presbyterian Eldership to be appointed in every parish.

#### THE MINISTRY OF PEEBLES.

1690, September 18. After the Presbytery had admitted Mr William Veitch to be Minister of Peebles by the hands of Mr Eliot, Minister at West Linton; Mr William Russell, Minister at Stobo, did give Institution to Mr Veitch by delivering to him the Bible, and the Keys of the Kirk door, along with earth and stone from the Manse and Glebe, before a Notary Public and several witnesses. At the same time Mr Henry Hay, the so-called Vicar of Peebles, was desired by the Presbytery to desist from presenting in the Church, and from his being Clerk to the Kirk Session of Peebles.

The foregoing instances are quoted as serving to illustrate the difficulties of the twofold ecclesiastical organisation Episcopal and Presbyterian; and also the methods adopted to effect a settlement according to law.

1690, September 25. Every Minister to bring a Collection with him on behalf of Samuel Wilson, a poor supplicant.

1690, September. Fast appointed to be observed on the last Sabbath of September.

1690. On November 16 the General Assembly met for the first time after forty years.

#### EPISCOPALIAN INCUMBENTS EJECTED.

This Assembly of 1690 acted with great moderation. But unhappily the Commission later, caused to be ejected from their Livings multitudes of Episcopal Clergymen all over the country, and very many parishes were once more rendered vacant.

The tune Effingham dates from this year.

1690, December 2. It is recommended to each Minister to bring in what each can bestow in charity to David Garven, a distressed old gentlemen.

#### DISCIPLINE.

1691, March 11. The Presbytery being informed by the Minister of Stobo, of John N. and Issobell S., sinners there, and the Minister complaining of the said John N.'s absolute denial thereof, the woman always asserting it, the Presbytery appoints them to be summoned to Stobo against the next Dyett.

#### VISITATION OF STOBO.

1691, March 25. The Elders of the said paroch being called, and the Minister thereof removed, they were particularly interrogat, First, What they had to say against the Doctrine of their Minister? Secondly. What they had to say to his life and conversation? Thirdly. What they had to say to his manner of Discipline, and government amongst them?

To which they answered they were well satisfied with all. And all Masters of families being called, did also signify great satisfaction in him; and wished from the Lord they had had him seven years sooner; which was since the removal of Mr Patrick Fleming by death.

#### DISCIPLINE.

1691, March 25. Compeared John N. and Issobell S., sinners at Stobo, and the said John denying any sinful dealing with the said Issobell, and the said Issobell always asserting it and saying the child she had was to him, the Presbytery refers the business to the Session of Stobo to make it more ripe for them.

1691, April 8. It being referred by the Session of Stobo the matter of John N. and Issobell S., to the Presbytery again, compeared John N. absolutely denying wherefore it was delayed for a tyme.

1691, May 20. The business of John N. and Margaret S. being referred back to the Minister and Session of Stobo, to deal with

them more particularly in order to his confessing sin with the said Margaret S., Mr William Russell reports that they had used all diligence to bring him to a confession but all in vain, and therefore desires he may be summoned again the next Presbytery which was appointed to be done, according to the said desire.

1691, June 10. John N. being called, compeared, who continuing in his denial, is exhorted to take the same to his serious consideration, and summoned *apud acta* to be present at the next meeting of the Presbytery.

1691, July 1. John N. and Margaret S. being called, compeared, always denying he had any dealing with that woman, and she in his jaw asserting it. The Presbytery again recommends it to him to think upon it against the next Dyett.

1691, July 13. The Presbytery considering that John N.'s business was referred to this day it was thought that Messrs Richard and James Broun should confer with them severally and pray with them and give a Return against the next Dyett.

1691, August 5. The Presbytery finding that Messrs Richard and James Broun had not yet spoken to John N., according to appointment, they continued the appointment.

#### THE OATH OF PURGATION.

1691, September 16. John N. being called, compeared; to whom the Oath was read, and a copy thereof given to him to consider on against the next Dyett according to his own desire, the tenor whereof follows:—"Whereas I, J.N. hath been challenged of sin, and carnal dealing with M.S. who affirms the same; Wherefor to satisfy God's people, and to remove the scandal, (an Oath being the end of all controversy.) I am willing to declare, seeing my Conscience bears me witness, that I am in the matter innocent, and free of offence towards God and men. And knowing somewhat the terror of the Lord, and how dreadful a thing it is to fall into the hands of an angry God, and that whoremongers and adulterers shall never enter into the Kingdom of Heaven, and that the Almighty God searcheth the heart and tryeth the reins and knoweth well the hidden things of dishonesty, and will manifest in the light what is done in the dark, and judgeth the secret of all hearts, and will revenge himself on all such as swear falsely by His Name, or calls Him to bear witness to a lie, and is as able now as under the Law to execute vengeance upon the unclean person, that was to drink of the Water of Jealousy, and if guilty made their belly swell, and thigh rott, (Numbers v. 22,) and can suddenly kill the liar as Ananias and

Sapphira, (Acts v,) and knowing well that this God will not be mocked, and such as would mock have the bands made stronger and stronger (Isa 28, 22,) and knowing that all liars shall have their part in the lake that burneth with fire and brimstone, which is the Second Death (Rev. 21, 8,) and that none such as make a lie can enter into the New City above (Rev. 21, 27,) and that the Lord Jesus Christ shall be revealed from Heaven, with His mighty Angels in flaming fire, taking vengeance on them that know not God, and obey not the Gospel, and shall punish such with everlasting Destruction from the presence of the Lord (2 Thess. 1, 8, 9.) And withall being persuaded in my heart that he that sweareth hath to swear the Lord liveth in truth, judgment and righteousness (Jer. 4, 2,) I do THEREFORE HEREBY DECLARE before God, Angels and men, Heaven and Earth, under the pain of all the Curses of the Law, and as I would not be set up as a Sign and a Wonder, and be made with Cain a vagabond in the earth, and as I would not have my name written in the dust, and blotted out of the Book of Life, and so separate from Christ for evermore, I do solemnly swear with uplifted hands by the dreadful Name of the Omnipotent Allseeing God that I am free of any carnal sin with M.S. first or last, and knows not whether she is man or woman but by the seeing of her face which to be of truth I subscribe with my hand that it may be kept in record as a standing witness against me if it be not truth!"

1691, September 24. John N. and John B. being called, compeared not, and therefore are ordered to be summoned against the next Dyett.

1691; October 29. The officer having neglected to summon John B. was rebuked, and appointed to summon the said next meeting.

John N. in Stobo, being called, compeared, persisting in his denial of sin with Issobell S. The Presbytery considering that there were so many presumptions of his guilt, did by the Moderator seriously exhort him to lay to heart the import and weight of the Oath formerly delivered to him, till the next meeting; summoning him *apud acta*, to compear before them at Eddlestoune.

1691, December 2. John B. being called, compeired not, (though he was summoned.) The Presbytery thought fit to appoint him again to be summoned to their next meeting.

John N. in Stobo being called, compeired, and being enquired by the Moderator what were his thoughts of the Oath which he had received from the Presbytery to consider upon, and likewise laying home to him what a grievous sin perjury was. He using

several evasions, and carping at some words in the Oath which the Presbytery looked upon as a presumption of his guilt, and so unwillingness to swear whatever were his offers for the time. Therefore they appoint the Clerk to write to Mr Russell that he read the Oath to him publicly before the Congregation on the Lord's Day, as if he were to tender it to him, but to delay the tendering of it till he report.

1691, December 17. James Smith, Elder in Stobo, delivered a Letter to the Moderator from Mr William Russell Minister there, bearing that he had dealt with John N. in order to his confession of his sin with Issobell S., and that he was about to read the Oath to him publiclie before the congregation, but was, to his great satisfaction, prevented by the said John his free Confession of the said guilt, after so long a denial, and that he had sent him to renew the said Confession to the Presbytery before whom he had so frequently denied the same.

The Presbytery calling John N., compeared, and renewed the Confession of the said guilt before the Presbytery, the Moderator exhorting him seriously to lay to heart the heinousness of his sin much aggravated by so many frequent and stiff denials, and by his being now a trilapsee in sin, and to flee unto God through Jesus Christ by tymous Repentance, as he would escape the wrath of God, both here and hereafter, withall referring him to the Session of Stobo, as to his giving Satisfaction for his offence given to the people of God ordering the Clerk to give present intimation thereof to Mr William Russell Minister there.

1692, April 6. Two supplicants each to receive a testificate bearing their necessitous condition, and recommending them to the several Kirk Sessions and gentlemen within the Bounds for supply.

1692, May 4. This is the date of the last entry in this Volume of the Presbytery Records. This volume contains the transactions of four momentous years—namely the two last of the Second Episcopacy, and the two first of the Presbyterianism of the Revolution Settlement. With the close of this volume in 1692, Presbyterianism is found firmly established within the Kingdom of Scotland, on the lines of 1592, and very much as maintained to the present day (1906.)

1692, May 18. This is the date of the beginning of a new volume of the Presbytery Records of Peebles; it concludes on November 1, 1699.

1692, May 5. On this day the Presbytery of Peebles had been disjoined from that of Biggar, by Act of the Synod.

1693, August 13. Help to be given



within the Bounds of the Presbytery to Robert Loch a poor man whose house was burned by the accident of fire.

1693, September 13. Every Minister to bring in the money collected for poor students, and to give it to the Moderator.

#### ANENT THE JOUGS:—

1693, September 18. Act James VI, Parliament 22, cap. 20, declared that persons convicted of drunkenness, and haunting of taverns or alehouses after ten o'clock at night, or any time of day except time of travel or refreshment, shall pay for the first fault £3 Scots, or to be put in the Joughs or jail for six hours. For the Second fault, £5 Scots, or to be put in the Joughs or jail for twelve hours. And for the third fault, £10 Scots, or to be put in the Joughs or jail for twenty-four hours. And if they farther transgress, that they be put in jail till they shall find caution for their better behaviour.

On the above date, the Act of Parliament, of which the foregoing is a portion, was rehearsed by the Presbytery in order to its penalties being put into effect.

The Joughs may still be seen attached by an iron chain to the porch of Stobo Church. They are also preserved in the Manse at Eddlestone. A specimen exists also within the Church of Lyne.

1694, April 25. Every Minister to bring in fourteen shillings Scots each at least to be delivered to the Agent of the Church for behoof of Mistress Young.

1694, October 24. A Supplication being given in by Archibald Paterson in Stobo for supply; the Presbytery appoints him one day's Collection throughout all the Kirks of the Presbytery.

Mr Russell, Minister of Stobo, to give £12 Scots to John Ritchie, student of philosophy, out of the money collected for poor students.

1695, January 23. This day because of the storminess of the weather none of the Ministers met except the Moderator and Mr Walker, whereupon the Moderator appointed the next meeting at the town of Manor 13th February.

1695, June 19. Every Minister to bring in what he can get for Mr Gordon, student of Oriental Languages, conform to the Act of the Synod.

1695, October 30. Mr Russell, Minister of Stobo, paid for Stobo £4 Scots being proportion of the Bursar's fee.

This day a letter from Mr Russell holding out his inability to attend the Presbytery, also shewing that the Presbytery of Biggar desires Mr R. Horsburgh to preach once or twice at Glenholm, as also to preach once at Drumelzier, both which the Presbytery appointed.

1696, April 15. Mr Russell, Minister of Stobo, has given in all £15 4s Scots to Mistress Thomsone, relict of umquhile Mr Thomsone, Minister of Manor (Episcopalian.)

1696, July 29. All the Ministers to bring in their charity to Mr Cameron.

#### EXAMINATION OF A PROBATIONER.

1696, July 29. Mr Bishop had Exercise and Addition as appointed and was approved. And was appointed his popular sermon upon the 2nd Matthew, 29th verse, as also to defend his theses, and to give account of the languages, for the Hebrew a part of the 13th psalm, and the Greek *ad aperturam libri*.

Parties being removed in turn were interrogated, but neither heritors, nor elders, nor minister had anything to object against one another.

1696, September 9. All the Ministers to bring what they can collect towards the sum of a hundred merks charged by the Doctor for an operation on the son of a poor woman.

1696, September 9. Mr Russell of Stobo appointed to give a "Leg Dollar" to Mrs Thomson.

1696, November 4. Mr Russell, Minister of Stobo, to give Mrs Thomson £3 14s. out of the Centesima.

1697, March 3. Mr Russell, Minister of Stobo, to give £3 12s. to Mistress Thomsone

1697, August 4. Intimation to be made of a Collection for building the Kirk at Conigsburg.

This Collection amounted from all the Kirks to £75 4s. Scots.

1698, April 20. The Presbytery after information of several irregularities that the Episcopal Incumbents residing within their Bounds were guilty of, and that they found the laudable order of this National Church not only condemned but trampled on by them, did recommend to Mr James Anderson, Minister of Linton, and Mr Mitchell, Minister of Manor, to consult some grave and experienced Ministers what to do for the redress of those their grievances, that they might know the better how to represent them to the Synod.

It is interesting to find the Minister of Linton and the Minister of Manor evidently troubled with Episcopacy so long after the prohibition of Episcopacy by law in 1690.

#### VISITATION OF STOBO.

1698, June 8. James Denom, elder.

Neither the Minister, nor the Elders, nor the Heritors and heads of families had any grievances against one another. All three parties being respectively removed in turn.

They all, however, had a united grievance in the want of the maintenance of a school-

master, and desired the Presbytery to remedy it.

The Presbytery appointed the Moderator and Mr James Thomson to speak to the Earl of March and Sir David Murray thereanent.

The Session Book was not yet ready for their visiting.

1699, March 16. The Ministers all paid their proportions of the Bursar's fee.

#### ANENT THE WANDEERING POOR:—

1699, April 20. Application was made to the Presbytery by the Laird of Horsburgh on behalf of the Earl of March anent the laying down methods for providing for the poor, and for restraining idle and vagabond persons. The Presbytery thereupon drafted a paper containing the following recommendations—(1.) All Ministers to be exemplary themselves, and all under their charge to extend their charity since "they that give to the poor lend unto the Lord." And in regard that the good laws for their provision are not yet put into execution, and the finding it difficult for some parishes to maintain their own poor in regard of their number, and also of the circumstances of the parishes, they allow their poor to be served within their own bounds, they producing Badges under the Seal of the Sheriff-Principal of the Shire and the Magistrates of the Burgh, or some other Badge which shall be condescended upon by them or by the Commissioners of the Shire, also testimonials from their particular Kirk Sessions. (2.) For preventing vagabonds and idle persons that an Address be drawn and presented to the Earl of March, and another to the Commissioners of the Shire, that they may consider on a speedy and effectual way for relief of the poor, and for restraining common beggars. (3.) And for those who have weakness and infirmity and are not able to travel, they recommend the Commissioners to think on their case, and on a remedy. These to be intimated in all the Churches.

1699, May 5. Beginning of a volume of the Records of the Presbytery of Peebles. It is numbered VII. Two series are bound up together in an earlier volume; and a wide gap appears between 1628 and 1649 thus accounting for a missing volume.

The present volume from 5th of May until November 1 is a reduplication of the preceding volume. The handwriting, however, is different from that which concludes its predecessor, and is very fine, with the characters beautifully formed. The signature William Higgins, Presbytery Clerk, is appended to the Minute of November 1. Mr Higgins was Minister of Tweedsmuir.

#### DEATH OF MR WILLIAM RUSSELL.

1699, August. Mr Thomas Lowes, Inner-keithen, to preach at Stobo. Mr James

Anderson, Linton; to preach on the second Sabbath; and Mr James Robertson, Eddlestone, on the third Sabbath.

Mr Russell was in his 12th year as Minister of Stobo. He was the first Presbyterian Minister of the Revolution Settlement. His wife was Kathren, daughter of George Brown of Scotstoun. He was succeeded by Mr Russell, laird of Kingseat, who was his nephew.

1699, August 17. Whereas the late Moderator the Rev. Mr William Russell being by the wise and holy providence of God removed by death, the Presbytery proceedeth to elect a new Moderator and Mr James Thomson was chosen by vote.

Mr Russell was present at the meeting on July 13, but absent from that on July 18.

1699, November 1. Conclusion of this volume of Presbytery Records of Peebles.

1699, December 28. Letter from the Moderator of the Commission of the General Assembly:—Bearing that upon an Address presented to the said Commission from the Council General of the Indian and African Company. The Commission did recommend to all Ministers within this National Church to be fervent in prayer to God for averting his wrath, and forgiving the sins of this Nation, which have procured the same, and for sanctifying the Dispensation to them who are most concerned, and to the whole land; that they give not way to fretting and repining under the rod, but may study a submissive and quiet frame of spirit; and may turn to the Lord with all their hearts, and reform their lives and conversation, that if it may be the good pleasure of God He may yet bless and countenance the undertaking for the advancing the trade of the Nation, and for the propagating the Gospel. And for this end may please to be gracious to those who went from us in preserving and prospering them, and in refreshing us with glad tidings from them and from the Ministers who went with them.

#### PROCEEDINGS DURING THE VACANCY AT STOBO. (PATRONAGE IN ABEYANCE).

1700, February 28. The Moderator to apply to the Presbytery of Dalkeith for some of their probationers to preach at Stobo.

Mr Walker, Kirkurd, to wait on the Presbytery of Biggar and desire the like favour from them.

1700, April 17. A letter was read from Mr David Walker, Minister of Temple, in the Presbytery of Dalkeith, stating that they had engaged a young man after giving him an extract of his license, to preach two or three days in any vacancy in this Presbytery, as he shall be appointed. The young man's name being Mr John Murray to be

found in Edinburgh at James Selkirk's on the north side of the Cross.

The Presbytery appointed the said Mr John Murray to preach at Stobo on two Sundays, and a horse to be sent to Edinburgh for him.

Mr Couper had not preached at Stobo.

1700, May 23. Mr Higgins, Tweedsmuir, to preach at Stobo.

John Noble and James Smith from Stobo desired the Presbytery would assist the Session in getting the Earl of March and the laird of Stanhope to join with them in getting a Minister. Mr Thomson, Peebles, to speak to the Earl of March; and Mr Patrick Russell, Drumelzier, to the laird of Stanhope, anent the planting of Stobo, and report.

Mr Patrick Russell had spoken to the laird of Stanhope and had received this answer:—that the Earl of March and he had thought upon one to be Minister there, and whom they judged the people had their eyes upon, and who they did not doubt would be acceptable to the Presbytery.

1700, July 9. Mr Thomson had spoken to the Earl of March anent the planting of Stobo, and had been answered that he and Stanhope were informed that the people had their inclinations turned to Mr William Russell, late Minister at Morham, to be their Minister and desired the Presbytery to invite him to their bounds.

1700, July 9. Mr John Jenkinson passed all his trials, and was licensed to preach the Gospel within the bounds. He is to preach at Stobo on Sabbath and intimate a meeting for the following Friday of the heritors, elders and heads of families. Mr Andrew Mitchell, Manor, to preach there on that day and ask them if they were ready to give a Call to one to be their Minister.

1700, August 7. Mr Andrew Mitchell, Manor, had preached at Stobo. At the meeting the major part of the householders and elders declared for William Russell from Morham; and the remainder for Mr John Murray, probationer, who had lately preached there.

William Stewart, one of the elders of Stobo, presented a petition asking one of the Brethren to preside at the subscription of a Call. Delayed.

The Presbytery considering the report of Mr Thomson, Peebles, as to his meeting with the Earl of March; and Mr Mitchell's report from the people of Stobo, appointed the Moderator to write to Mr William Russell inviting him to come to Linton on September 3 and meet and converse with the Presbytery.

1700, September 31. Mr William Russell

being present some of the Brethren of the Presbytery were appointed to go out a little and converse with him anent some things that the Presbytery desired to be satisfied in, and that in order to employing him to preach among them, which the Presbytery thought not fit to enquire at him judicially.

When these Brethren returned and reported, the Presbytery were pleased.

William Stewart desired an answer to the petition given in by him at last meeting. The Presbytery in order to the granting it appointed Mr Anderson, Linton, to preach at Stobo and intimate a meeting of the parish for electing a Minister to be on September 25. Mr Mitchell, Manor, to preach at Stobo that day and moderate at the election; also the Moderator to write to the Earl of March; and the Clerk to the laird of Stanhope acquainting them.

Mr William Russell having at the Presbytery's desire produced the Act of the Assembly for reponing him to the Ministry, was appointed to preach at Linton.

1700, October 2. The Call from Stobo to Mr William Russell, late Minister at Morham, attested by Mr Andrew Mitchell was presented to the Presbytery; but they delayed sustaining it to be legal, many of the Brethren being absent.

1700, October 9. Regarding the Call from Stobo the Presbytery thought fit before proceeding, to appoint Mr Mitchell to go to the laird of Stanhope seeing the interest he has in Stobo; also because no answer has come from him to the letter sent him.

Mr Patrick Russell, Drumelzier, to preach at Stobo.

1700, October 29. Regarding the Call from Stobo to Mr Russell, Mr Walker, Kirkurd, informed the Presbytery that Mr Mitchell, Manor, had spoken to Stanhope who was content that Mr William Russell be Minister of Stobo. Also Mr Patrick Russell, Drumelzier, stated that Stanhope had said the same to him. The Presbytery therefore sustained the Call as legal.

1700, November 6. Regarding the Call from Stobo; the Clerk to write to Mr William Russell desiring him to meet the Presbytery at Peebles on the 4th December in order to receive the Call; and to bring a testimonial from the Presbytery of Haddington.

1700, December 4. Mr William Russell had received the letter from the Presbytery but could not attend this meeting. Appointed for next meeting.

1701, January 1. Letter from Mr William Russell that he could not attend this meeting of Presbytery yet on account of the distance and the storminess of the weather. And desiring the Presbytery if they pleased to

lodge the call from Stobo in the hands of Mr Anderson, Linton, from whom he would receive it before next meeting upon his delivering into his hands the testimonial which the Presbytery required and which he had now received.

This letter being considered, his excuse was sustained but his desire was not granted. And the Moderator was appointed to write to him again.

1701, February 5. Mr William Russell was this day present and produced a testimonial from the Presbytery of Haddington:—That Mr Russell had preached within the bounds of the Presbytery of Haddington for several years, to the satisfaction of his hearers, and that during that time his conversation has been sober and Christian and suitable to his character, and that we know nothing why he may not be received and admitted Minister into any Christian congregation within the National Church upon a legal Call. At Saltpreston December 19, 1700. Wat. Reid, Moderator

The Presbytery having considered this testimonial were satisfied; also with the Act of the General Assembly reponing him. Accordingly they handed him the Call from Stobo which he is to consider before next meeting. And is to preach before them that day.

1701, March 5. Mr William Russell, Stobo, being appointed to preach this day was absent. Mr Mitchell, Manor, preached at the desire of the Brethren, there being some children in Peebles to be baptised.

A letter from Mr William Russell stated that his indisposition and the storminess of the weather hindered him from coming this day.

1701, April 2. Mr William Russell was present and preached; and declared his acceptance of and compliance with the Call from Stobo.

1701, April 2. Mr Mitchell to preach at Stobo; and serve Mr Russell's edict; and Mr Russell to preach that day at Manor for him,

#### COLLECTION FOR CAPTIVES.

1701, April 2. The Presbytery calling for an account of the Collection for the slaves captured by the Algerines, and find that some of the Brethren only have it at present to give; appoint them all peremptorily to have it ready to give in at the Synod to the Moderator.

All the Brethren also to pay up the dues of the Bursar of the Presbyteries of Biggar and Peebles.

Mr Andrew Mitchell, Manor, returned the edict from Stobo fully endorsed. The edict was called three several times at the door

and none compeared to object. Whereon the Presbytery appointed Mr Russell's admission for the 29th April, and Mr Robertson to preach and admit him to the Ministry at Stobo. Further they appoint Mr William Russell to preach at Stobo on the Sabbath immediately preceding his admission, and after sermon to cause the precentor to make intimation thereof to the people, and to acquaint them that sermon will begin about twelve forenoon.

1701, April 16. The Presbytery also appoints their meeting for Fasting, Prayer and Privy Censures to be at Stobo on the day of admission at eight in the morning peremptorily.

1701, April 29. All the Brethren except Mr Patrick Russell, Drumelzier, and Mr Lowes, Innerleithen, spent the forenoon of the day in prayer and privy censures, till near twelve of the clock. Nothing blameworthy being found, they were exhorted to go on. After sermon by Mr James Robertson, Eddleston, Master William Russell was after the usual manner admitted Minister of Stobo. And thereafter the Brethren received Mr Russell presbyterially as a brother.

#### THE TWO WILLIAM RUSSELLS, MINISTERS OF STOBO.

The first William Russell, who was Minister of Stobo from 1688 to 1699, is mentioned as son to the Laird of Kingseat. This is in West Linton parish.

The second William Russell, who was Minister of Stobo from 1700 to 1733 is stated to be "of Slipperfield." Slipperfield and Kingseat are names referring to the one estate, the one being the Estate itself, and the other the Mansionhouse now demolished. He was nephew to his predecessor.

#### WILLIAM RUSSELL (THE SECOND.)

He was the eldest son of James Russell of Kingseat, he had been called to Culter in June, and ordained on the 23rd of September 1692. He was translated to Morham on the 3rd of May 1693. He appears to have been in each of those two parishes for about a year only; because in the case of Morham, another Minister, Robert Coltheart by name, succeeded Mr Russell in 1694, (July 17.)

On the 28th December 1697, Mr Russell is stated to have been deposed by a Committee of the Synod for contumacy in not going to supply the North when ordered to do so by the Assembly. This sentence was affirmed by the Synod on the 5th May 1698, in terms of the Act of Assembly, 5th August 1648.

This Sentence was taken off by the Assembly on the 28th January 1699, on his application and promise of subjection. Dr Pennecuik wrote a "Panegyric upon the

Royal Army in Scotland," and particularly on the Troops of Tweeddale convened by Royal authority, May 1685, under command of the Laird of Drumelzier, to suppress what was then called Rebellion.

The Doctor speaks of himself thus—

No cure nor comfort want we in its kind,  
To give content to body or to mind;  
For Dr Pennicuik is our physician,  
And Kickmylrie Fiddler's our musician;  
The Doctor's courage none I think can doubt,  
'Tis known he sheds more blood than all our troop.

And thus of Mr Russell:—

"Young Kingseat was a Tory Trooper then,  
Now Stobo stipend makes him Whig again,  
So frequently we see from cloak to gown,  
Prelate and Presbyter turn upside down."

#### THE REGISTERS OF THE PRESBYTERY.

1701, December 17. These were produced this day and were found to consist of:—

One Book containing an account of the Proceedings of the Presbytery from October 11, 1596, to April 25, 1605.

A Second Book from June 27, 1616, to April 11, 1626.

A Third Book from July 6, 1626, to April 11, 1644.

A Fourth Book from May 16, 1644, to December 25, 1649.

A Fifth Book from November 14, 1649, to April 15, 1674.

A Sixth Book from May 18, 1692, to 1699. The Confession of Faith.

#### DESTRUCTION OF THE ASSEMBLY RECORDS.

1702, February 18. A Letter was read from the Moderator of the Commission of the General Assembly stating that the Great Fire in Edinburgh of October 28 last had destroyed the papers and Registers of the General Assembly and of the Church. Letters therefore were ordered to be written to Presbyteries asking them for all papers, extracts, &c., which can take the place of those destroyed. Also to apply to all other persons likely to possess any such also.

1702, June 2. A Letter was read from Mr David Williamson, Moderator of the Commission of the General Assembly: Its tenor was to the effect that wickedness and vice were abounding all over the land, and in every parish; and that Ministers were being blamed for this by their laxness and want of diligence and not executing the laws, and not preaching against vice, etc. All Ministers were desired to attend the Synod, at the meeting thereanent, more especially as they hoped to obtain a National Fast with Parliamentary authority.

1702, August 4. Read Letter from the Minister of Leith enclosing thirteen copies of an Act of Her Majesty in Council in favour of the distressed in Leith. The

Presbytery warn the Brethren to be careful of the said Collection which is to be a house-to-house one.

1702, August 4. A Letter was read from the Session of Stobo bearing that the Minister had represented to them the independent carriage of Janet H. on Tuesday last in the very time of the administration of the Sacrament of Baptism to Alex. Tweedie's child, she standing up and threatening to complain to the Presbytery that the Minister would not baptise her child to which he answered not a word, though he had offered to do it if she got one to present the child. And that after he had caused the Precentor to remove her and it, she having brought it into the Church without his knowledge, the Session considering the impudence of this fact appointed her to meet the Presbytery at Tweedsmuir on September 1 for censure. She did not appear. Summoned again.

1702, September 30. Janet H. from Stobo appeared and confessed all that was laid to her. She is to be publicly rebuked before the Congregation of Stobo on Sunday eight days, by Mr Mitchell, who is to preach and baptise her child if some one can be got to present it.

1703, January 20. All the Brethren to bring in their Collections for the Harbour of Eyemouth; also for the College of St. Andrews, lately burned.

1703, April 14. Mr James Anderson having been indisposed was excused for not preaching at Stobo. But the Presbytery was dissatisfied that he did not advertise the parish seeing the people did convene expecting sermon and were disappointed.

1703, May 27. Testimonial produced in favour of Pater Habute, a French persecuted Protestant. He was recommended to the Ministers for Supply.

1703, July 28. Petition from William Noble, elder and treasurer of Stobo, bearing that Mrs Russell, relict of Wm. Russell, late Minister of Stobo, was owing to the Session of Stobo, three score ten pounds 4s. and 4d which she refused to pay, and therefore he craved that they would write and ask her to pay without further trouble. Mrs Russell was in Peebles and waited on the Presbytery and professed that she was ready and willing to pay what was justly due. She having been heard, and the Minister and elders also, and the Session Book of Stobo not being very clear and distinct on this, both parties are recommended to come to an amicable understanding as to their difference.

1703, November 3. Considering the present state of the Church of Christ, and the great affairs now under deliberation between Scotland and England, all Ministers are to be frequent, and fervent in prayer to

God, to continue His favour to the Reformed Churches and to preserve Queen Anne, and to direct those consulting as to the affairs of these Nations; and to preserve and maintain what has been done for the Church and people of this land. All Ministers and probationers are to declare their resolution and engagement to maintain the true doctrine of this Church according to the Confession of Faith; and the purity of worship, and discipline and Presbyterian Government of this Church now so happily established by law, (Act of Synod.)

1703, November 15. Drink to be sold only to country persons, and that between sermons only.

No shopkeeper to sell pipes, tobacco, candles or other merchantware, except for the sick, under penalties.

1703, November 24. The Contributions for building the Bridge over the Dee to be sent to the Minister of Kells, Mr Andrew Ewart, according to the Act of the Council.

1703, November 24. Letter read from A. Brown, J. Naesmyth and James Russell relatives and tutors to the children of the late Wm. Russell, Minister of Stobo, suggesting either that the Presbytery settle the difference between the Session of Stobo and Mrs Russell as to the money owing the Session by her, or that honest and judicious men be mutually chosen who should do so, in order that none of the poor's money be expended on a law process or that there be no reflections on the memory of Mr Russell. The Presbytery appoint the present Minister Mr Russell and the Session of Stobo to meet the Presbytery next day.

1704, January 26. Letter read from Mr David Williamson desiring the Presbytery to acquaint such relicts and children of deceased Presbyterian Ministers as lived within the Bounds, and had right to the Bishops' Rents for the year '90, to come into Edinburgh and receive their share. The Presbytery did not know of any such within their own Bounds.

#### VISITATION OF STOBO.

1704, February 23, All the Brethren present except Mr Cooper. Mr Russell preached on 1 Sam. 2 and 2. Approven. The Minister had no complaint as to the Heritors, Elders, and people of the parish. They in turn were well pleased with the Minister. They have not a settled or legal maintenance for a schoolmaster. The Minister has no decree of locality. But on being informed that it may lie in the hands of the relict of the deceased Mr Russell, he is appointed to purchase it from her, or get an Extract by other ways. The Minister and Session recommended to deal with the heritors in order to a settled salary for a Schoolmaster, And recommended to the

Laird of Horsburgh for the Earl of March and to Mr Leishman for the Laird of Stanhope that they would represent to these heritors the want of a salary for a Schoolmaster in Stobo, and desire them to give a settlement for one.

Horsburgh and Mr Leishman in name of these heritors desired a Visitation of the Kirk and Manse, these now being repaired. The Minister also declared his willingness thereto. Accordingly they presented William Hislop, wright and mason in Peebles, as a workman chosen by both parties, with whom both were satisfied. He was ordered to inspect both Kirk and Manse and report as to their sustinency, and the valuation of the manse on oath.

Anent the difference between the Session and Mrs Russell, the Session craved delay till next meeting as some of the elders heard the letter from the tutors read now only for the first time. Granted.

1704, February 23. William Hislop gave in a Report on the sustinency of the Kirk, and what will make the Manse sustinent:—As for the Kirk, choir and steeple I can see no fault in them. As for the Manse, the kitchen is sufficient as it is, except the South West "quenzie" (corner) which will take six loads of lime and sand, and three days' work with one man in service. The rest of the rooms are all sustinent except some of the walls which want plaster and will take ten loads of lime and hair and six days of a man with service. For pointing the whole house outside, and the middle gable, for blowing the vents, and the cellar within, and the stable without, thirty loads of lime riddled with sand, and sixteen days' work of one man.

The Barn must have three new couples with a new roof, the old timber will serve for "pans." It might have three dozen spars, and the old small timber will serve for "upsets." It will take thirty draught of clay which will serve for building the walls, For the workmanship of the said Barn with service will be £20 Scots. On the other side of the paper were the various items, lime, whinstone, hewnstone, &c., is £1126 Scots. ("The high house with the Tower" is mentioned.) The Presbytery recommended to these gentlemen to see to the making up of what was wanting in the Manse in order to its being sustinent.

The Session Book was not ready.

1704, March 8. The Session of Stobo before giving an answer to the affair between them and Mrs Russell desired first to speak with the three tutors of the children.

#### A FAST AND ITS REASONS.

1704, May 3. A Committee appointed to draw up a list of the Causes for the Fast

appointed by Act of the late General Assembly.

These Causes were:—The Lord's anger evidenced particularly in the unseasonableness of the weather in seed time which threatened a dreadful dearth with the lamentable wars abroad which threaten to overthrow and ruin the Protestant interest in Europe, along with the animosities and heartburnings at home. All these judgments are the said effects and bitter fruits of our heinous sins, such as gross ignorance of God, atheistical and heretical grumbles vented and discussed amongst us, the gross immorality of all sorts, uncleanness, drunkenness, oppression and unjust dealing, Sabbath breaking, cursing, swearing, the great slighting of Christ offered in the Gospel, and not receiving of Him in our hearts, and walking worthy of Him in our lives and conversations.

The Presbytery in obedience therefore to the Act of the General Assembly do set apart May 24 as a Fast throughout all the parishes of the Presbytery.

#### ANOTHER FAST.

1704, September 13. Letter read from the Moderator of the Commission of the General Assembly anent Popery:—It mentions the distressed state of divers of the Reformed Churches and the peril of the rest, the abounding ignorance and profaneness and condemning of religion, and the woeful indifference amongst all sorts of people; the present restless endeavours of Romish emissaries and agents, along with the growth of Popery thereupon; the lamentable animosities and divisions in the nation; the avowed dissatisfaction of too many for the late glorious and happy Revolution—a mercy never to be forgotten. It having been the great means of our delivery from Popery and arbitrary power, and the unaccountable security there is, notwithstanding all these evidences of Divine displeasure.

The Brethren are exhorted to shew wisdom, zeal, and courage, and are reminded of the Acts of the General Assembly anent Popery, specially Act 8 of the General Assembly 1694. In their sermons they are to refer to the pernicious heresies, idolatries, and superstitions of the Romish Church; and warn their congregations of the great peril we are in of being overrun with Popery. In their private and public prayers they are to supplicate God to save us from Popery, and that God would bless and signally preserve our Protestant Queen, and countenance her arms against the French King who would obtrude a Popish Sovereign upon us, to the ruin of our religious and civil liberty. Also that we be preserved from having a Popish Successor on the Throne, and always have a Protestant Sovereign.

October 11 to be observed therefore as a Day of Fasting, Humiliation, and Prayer.

1705, May 17. This day to be observed as a Solemn Day of Fasting and Humiliation within the Bounds.

1705, September 12. William Veitch, a poor gentleman, recommended to all the Kirk Sessions for charity.

1705, November 28. Mrs Thomson, widow of a former Minister of Stobo (Episcopal); still receiving support from the Ministers.

1705, December 26. A Sentence of Excommunication on two persons to be read from all the pulpits within the Bounds.

The Bursar's fees to be duly collected and given to him.

The Collections for John Thomson, a slave in Algiers, to be gathered and sent to Archibald Wallace, merchant in Edinburgh.

1706, January 23. Chaplains, Governors, Pedagogues, and Schoolmasters within the Bounds are all to sign the Confession of Faith according to the Act of Assembly 1700.

1706, June 20. Charitable Supply for Mr John Constantine to be gathered in from all the Ministers.

1706, July 24. The following Collections to be gathered in and remitted:—that for Bridge of Dee, the Harbour of Irvine, the Harbour of Eyemouth, also for Duncan Cassie, and the children of the deceased Mr Walter Ross; also the fees for the Presbytery Bursar; also those for the Synod Bursar.

1706, October 24. Wednesday next to be appointed as a day of Humiliation and Prayer.

1707, January 1. The Ministers to meet to-morrow for prayer in regard of the present circumstances of this Church and Nation, conform to the recommendation of the Commission of the General Assembly.

The Minister of Stobo to send one half of the Centesima which amounts for this Presbytery to £17 6s to the Clerk of the Commission towards the expenses of sending preachers to the North to deal with those seduced, and those ever ready to be seduced to Popery.

The Ministers also to preach against immorality and profanity, and to use preaching and ecclesiastical censures in dealing with those who separate from the Communion of the Church, and such other means as will lead to their recovery. Ministers also are to use all means to repress idolatrous customs and superstition, and to apply to the Magistrates to put in force the laws against them. They are also to obstruct the dispersing of atheistical books.

1707, June 26. As the Synod Bursar is deceased, his mother to receive his fees till Whitsunday.

1707. Treaty of the Union of the Parliaments of Scotland and England passed. In the following year it was proposed that the first member be Colonel George Douglas, brother of the Earl of Morton; he standing by the Church and State, serving gratis, and walking by instructions.

1708, Easter Hymn is one of the sacred tunes of this year: also *Lyra Davidica*.

#### WEST LINTON DESIRES THE MINISTER OF STOBO.

1708, February 25. Regarding the parish of Linton desiring Mr Russell from Stobo:—Mr Russell stated his strong aversion to going to Linton; but the day being far spent it was put to the vote. Proceed or Delay till next meeting? and was carried Delay.

1708, October 20. A Letter from the Commission of the General Assembly was read regarding—(1) The Presbytery's sending in every half year a list of Papists within the Bounds. (2) That the Proclamation for encouraging piety and virtue and punishing vice and immorality be read from the pulpits of all the Churches. (3) That all those who have intruded into Churches be cited before the Presbytery. (4) That the Presbytery take action with schismatical meetings within their Bounds. (5) That the design of propagating Christian knowledge and of visiting Charity Schools be read from the pulpits.

#### THE CHURCH AND FAST DAYS.

1709, February 23. The Presbytery considering the several Fast and Thanksgivings appointed by Her Majesty's Council, without the advice of the National Church, or the Judicatures thereof, and that this may be of dangerous consequence to the National Church, do therefore appoint their Commissioners to move to the General Assembly that some effectual method may be taken by the Assembly for procuring of a correspondency between Her Majesty and this Church in matters of that nature as hath been the laudable practice of this National Church, and that there may be some Judicatory to which the Church may apply in the case of grievances.

1709, June 2. Letter read from the Lord Provost of Edinburgh asking for a Collection on behalf of those who suffered by the great Fire at the head of the Canongate on November 28, 1708. Also Letters patent from the Queen to be read publicly appointing the said Collection.

1709, June 2. Collection for building the German Calvinistic Church in London, to be made.

All the Ministers have read the Act of the General Assembly appointing a Fast; and another against Bowing in Worship.

1709, June 16. Each Minister with concurrence of his Kirk Session is to use all diligence to nominate and get settled in every parish a Session-Bailiff for putting into execution the law against immoralities.

1709, August 31. Letters received from the Commission of the General Assembly on various subjects, including Innovations in Divine Service, granting Bursaries for Gaelic students, the establishing of schools in every parish, the repairing of Kirks and Mansees, designing of glebes, employing vacant stipends, etc.

1710, June 29. Fast to be observed by order of the General Assembly and by Proclamation of the Queen.

1710, November 22. Several contributions given to poor men, also women.

1711, January 8. A Fast and Day of Humiliation appointed by the Commission of the General Assembly, on February 14.

1712, January 28. The proportion payable by Stobo to the Synod Bursar is now fixed at £1 per annum for the Synod Bursar; and £3 15s. for the Presbytery Bursar annually.

For propagating Christian Knowledge Stobo contributed £7 Scots this year.

#### TOLERATION ACT: AND RESTORATION OF PATRONAGE.

1712. The above two important pieces of legislation were passed in this year. By the Toleration Act it was permitted to the Episcopalians to meet and worship in their own manner provided that their Clergy were ordained by Protestant Bishops, that they took the Oath of Allegiance and Abjuration of the Exiled Stuarts, and that their assemblies were not held with closed doors. It repealed the Act against Baptisms and Marriages by Episcopalian priests.

The ancient powers of the Church of Scotland were also curtailed by this Act, because it provided that no Civil penalties were to follow Ecclesiastical Excommunication, which was henceforth to effect the soul of the culprit alone and not his body.

The Restoration of Patronage was a most unfortunate Act, as to this calamitous step may be traced almost all the disputes and most of the secessions that have distracted the Church from that time down to the present day. By this Act, the Presentation to a vacant Benefice was restored into the hands of the Patron; it was taken out of the hands of the Elders and the people. Patronage was not finally abolished until 1874.



The following abstract shews the phases through which Patronage has passed in the Scottish Church:—

After the Reformation Patronage was made legal by Act of Parliament in 1567, although the First Book of Discipline had given the appointment to Congregations.

In 1592 when Presbytery was re-established, Patronage was continued.

In 1610 (when Episcopacy was victorious,) Patrons were instructed to direct their Presentations to the Bishop.

In 1638 came the Covenanted Assembly when Episcopacy was overturned (Jenny Geddes.) Patrons were very little consulted and the Church took into her own hands the Settlement of her Ministers.

In 1649 Patronage was abolished by law; the Kirk Session was to elect the Minister who was to be approved by the Congregation. In 1660, Episcopacy was restored; the Rescissory Act cut out all the ecclesiastical legislation of the previous twenty-seven years; Patronage was restored; those who had entered the Ministry under the Act of 1649 were expelled.

In 1688 Presbytery was again established. In 1690 King William grudgingly consented to the Abolition of Patronage; the patrons were to receive each six hundred merks for their renunciation. In 1712 Patronage was restored by Act of Parliament in April; and sanctioned by the General Assembly in May.

The Church at this time was divided into Jurants and Non-jurants:—those who approved of the Oath abjuring the House of Stuart, and those who disapproved this Oath.

For five years the animosities between those two parties were very keen; but a change in the law five years later, effected reconciliation.

1713, January 28. The Moderator this day preached at the desire of the Presbytery. There being no Exercise and Addition this day on account of the absence of Mr William Russell of Stobo.

The Moderator reported that Mr Walker and he went to the Slipperfield the 31st of this inst., to have conversed with Mr Will Russell anent his absence from the Presbytery. But found him not at home.

Presbytery appoints Mr Alex. Walker to have Exercise and Addition on Ephes. 5 and 18 against the next meeting, in regard that Mr Will Russell has been several days absent and was appointed to have Exercise and Addition which was intimated to him and yet not coming to the Presbytery, neither sending any excuse.

1713, February 26. Causes for holding a Fast:—Ignorance, profanity, schism, error, division, the growth of Popery, and unfruitfulness under, and contempt of the gospel, and gospel ordinances with the contempt of Church discipline, the mocking and ridiculing the great truths of Christianity; for which the Lord hath testified His anger and displeasure against us, in his judgments of sickness and mortality in many places of this Nation, and rebukes from God on this sinful and back-slidden land, in unconstant and unseasonable weather for some time past, and in the great encroachments made upon the privileges of this National Church, and many other dangers wherewith we are threatened. Therefore the Presbytery fixes a Day of Fasting and Humiliation for all the congregations within their Bounds on the 4th of March. Especially for our Protestant Queen and Religion, and Succession in the Illustrious House of Hanover; for seasonable weather, etc.

1713, March 25. Mr Will Russell still absent without excuse.

1713, April 21. Mr Will Russell present after many months' absence.

Mr Will Higgins absent; but the Presbytery understood from some of the Brethren that his circumstances were such that he could not attend.

1713, May 20. Receipt granted by the Presbytery Bursar for £3 15s. Scots being the proportion payable by Stobo toward his Bursary.

The Synod Bursar has also received his proportion from Stobo.

1713, May 20. Stobo contributed toward the sufferers by fire in the Canongate, the sum of £2 7s. Scots.

Also £7 Scots toward the Society for Propagating Christian Knowledge.

1713, May 20. The Presbytery finding that Mr Will Russell hath been absent a considerable time from the Presbytery, and that his absence was on account of the Oath of Abjuration. The Presbytery inclining to be tender of their reverend brother thought fit not to dip into that matter considering the present state of affairs.

1713, July 23. All present but Mr Will Russell of Stobo.

Mr Robertson had Exercise and Addition on Ephes. 5 and 20 and was approved.

Mr Will Russell to have it next time on Ephes. 5 and 21; and the Clerk to inform him.

1713, August 19. Mr Will Russell had Exercise and Addition on Ephes. 5 and 21 which was approved.

Mr Will Higgins to have it next meeting from Ephes 5 and 22.

1713, December 23. Mr Will Russell gave reasons why he had not administered the Sacrament of the Lord's Supper in his parish, which were sustained.

1714, January 27. Contribution desired towards defraying the expenses of Mr John Keith and other Ministers in Orkney and Caithness, who were maliciously prosecuted by the Justices of Peace there, before the High Court of Justiciary in Edinburgh.

1714, February 24. It is reported by the Presbytery that there are but three schools within their Bounds having a legal salary. Also that the quota payable to the Presbytery Bursar of Peebles and Biggar is £50 Scots; and that he is ignorant of the Gaelic language.

1714, June 22. All the Ministers made a collection for John Law who was burned out.

The Ministers also desired to give contributions toward the expenses of commencing Lawsuits before the High Court of Justiciary for putting a stop to the many illegal intrusions into the Church.

1714, September 8. Contributions desired for a Minister's daughter.

1714, September 8. No Exercise and Addition this day as Mr Will Russell was absent who was to have had it. Continues the appointment on him.

The Synod Minutes being produced were considered.

1714, September 8. Reference from the Presbytery of Biggar to the effect that a woman who had gone off some time ago with a man in Happlew (Stobo) was returned to their Bounds, and asking that they be informed if the man returns to the Bounds of the Presbytery of Peebles. The Brethren appointed to inform the Presbytery of Biggar if the man returned. He is said to have given the woman a line acknowledging paternity of her child which is to be seen in the hands of Mr Simpson of Broughton.

1714, October 13. Questions asked at Parochial Visitations by the Presbytery:—

Questions to the Minister:—

Was this visitation timeously intimated to all concerned? Is there a duly constituted Kirk Session in this parish? Do the members duly attend the diets of the same? Do they assist you in the administration of discipline?

Have the Elders a circumspect walk in their families? and before the people? Do they contribute to your assistance in suppressing vice and immorality? and have all

of them subscribed the Confession of Faith? Have you any grievance to represent?

To the Elders:—

Hath your Minister a conversation as becomes the gospel? Does he preach sound and edifying doctrines so far as you understand? Is he diligent in the exercise of his ministerial work, viz:— in preaching, in administration of the Sacraments, catechising, visiting families, and the sick when called?

To the Minister and Elders:—

Does the body of the people duly attend upon Gospel ordinances? Do they subject themselves to admonitions, reproofs, and the exercise of discipline? Are there any scandals or errors appearing among them?

To Ministers, Heritors, Elders, and Heads of families:—

Are the Proceedings of the Kirk Session recorded in a Book? Are there Collections for the poor? and distributions thereof by the Kirk Session?

Are there any Mortifications? how are they secured?

Enquiry also to be made anent the fabric of the Church, the churchyard, dykes, Communion Cups, Cloths, Ministers, Manse and Glebe, Stipend, Decreet of Locality, how Communion Elements are provided, Schoolmaster, also his salary, the Session Clerk, and Precentor,

KING GEORGE I.

1714, October 13. Loyal Address of Congratulation by the Presbytery to His Majesty King George I upon his Accession to the throne of the United Kingdom.

1715, January 20. National Thanksgiving to be celebrated this day for the King's Accession to the throne. This by Act of the Commission of the General Assembly, also by Proclamation of the King.

1715, May 25. Stobo contributed £2 8s. Scots towards defraying the charges of some public lawsuits wherein the Church was concerned.

1715, November 16. The seasonable admonition in respect to the present unnatural Rebellion was read to all the congregations.

1715, November 16. Mr Will Russell gave excuse for his former frequent absence, which the Presbytery not being satisfied with, appoints the Moderator in their name to exhort him to punctual attendance on the Presbytery in future.

THE FIFTEEN.

1715, Christmas Day. On this day the eldest son of the exiled James VII landed at Peterhead in his abortive attempt to recover the throne for his Father.

On the 28th December of the same year there died Principal William Carstares who throughout his long life had been the staunch defender of the Church of Scotland; he was also the great friend of King William III.

1716, February 1. A Fast to be observed within the Bounds for causes similar to those formerly—sin, superstition, contempt, tempestuous weather, also the destroying sword among the people, etc., to be observed on the 10th.

1716, April 11. The Presbytery agree upon the following Overtures to send up to the General Assembly:—Anent some deliverance from the unsupportable grievances the Church labours under by reason of Patronage and Toleration. Also anent having schools in every parish. That the Assembly appoint a Thanksgiving for the failure of the late Rebellion which was got up by the Popish party; also on account of the favourable seedtime. And that steps be taken to prevent Popish Noblemen from having their children educated by Popish governors.

The Moderator and Mr Cooper to converse with the Countess of March anent the obtaining a legal Salary to a schoolmaster in Stobo; and Mr Walker (Kirkurd), to converse with Mr Murray, factor to young Stanhope, for the same end; and Mr Wallace (Drumelzier), to join with Mr Walker therein.

1716, May 23. The Moderator and Mr Russell (Stobo), to converse with the heritors of Traquair and Innerleithen anent a legal Salary to a schoolmaster in both of these parishes.

1716, May 23. Stobo contributed to the Society for Propagating Christian Knowledge the sum of £12 18s Scots.

#### SCHOOLMASTER.

1716, June 21. The Committee who conversed with the Countess of March and the factor for Stanhope reported that they were ready to concur in a salary for a schoolmaster in Stobo.

1716, July 11. Collections for the Bridge of Strome to be brought in.

#### SABBATH-BREAKERS.

1716, July 11. Reference from the Session of Stobo to the effect that on Lord's day the seventeenth day of June last in a house in Stobo, James Smith, one of the Elders, and James Smith his son, and Will Cummine, smith, had shod a horse. These had compeared before the Session and acknowledged that Will Cummine set on the shoe, and James Smith, elder, gave the shoe, and James Smith the son held up the horse's foot.

The younger Smith and Will Cummine compeared before the Presbytery, but Smith

the father, one of the Elders, did not compear. The other two confessed and were judicially rebuked for profanation of the Lord's day, and to be also publicly rebuked before the congregation of Stobo.

James Smith the Elder to be summoned to next meeting of Presbytery.

1716, August 15. Mr Russell of Stobo reported that the two Sabbath-breakers in his parish had been rebuked before the congregation. But that Smith, one of the Elders, had not compeared. He was called, but did not compear before the Presbytery. To be cited for the second time.

1716, October 10. No sermon this day on account of the storminess of the weather.

The Presbytery appoints the Moderator and Clerk to answer the reasons of appeal made last day by Mr Russell of Stobo.

#### LESSER EXCOMMUNICATION.

1716, October 10. Mr Russell of Stobo reported that his Elder, James Smith, had been summoned for the third time. He failed to compear. And Mr Russell was ordered to declare him Contumacious: also to depose him from the Eldership; and to intimate the Sentence of lesser Excommunication against him.

1716, October 10. A protest was given in name of William, Earl of March against Mr Russell, Minister of Stobo, Mr Gray of Innerleithen, and Mr Livingstone of Traquair, who had all protested against the Presbytery proceeding with the Trials of Mr John Hay the Presentee to Peebles. Those three Ministers had been allowed to sit, act, and vote, and that with great heat, in the matter of Mr Hay's Trials, although they had protested as stated. The Presbytery found that the three Ministers had not protested, but only dissented. And how far those dissents militated against the sitting, acting, voting, of those three Ministers, the Presbytery referred to the Synod to decide. This Mr John Hay had been presented to Peebles by the Earl of March in 1713; but being opposed by the Magistrates and others, he was ordained only in June 1717. Although his youth was stated as the principal objection, he being actually aged thirty-three—the real objection probably was that Mr Hay happened to be the first Presentee within the Bounds, after the Restoration of Patronage which deprived the congregation of the power of electing their own Minister.

#### SCHOOLMASTER.

1716 October 11. The Presbytery having formerly received report that the heritors of Stobo were ready to concur in obtaining a legal salary for a schoolmaster in that parish, the Presbytery appoint their next meeting on the third Wednesday of November and

## SCHOOLMASTER.

1716 October 11. The Presbytery having formerly received report that the heritors of Stobo were ready to concur in obtaining a legal salary for a schoolmaster in that parish, the Presbytery appoint their next meeting on the third Wednesday of November and appoints Mr Russell of Stobo to acquaint all concerned to be present to meet the Presbytery that day.

Also appoints a meeting immediately after the first sederunt of the Synod. And the last day of this month for prayer and privy censures.

## VACANT STIPEND.

1716, October 11. As Stobo was vacant from Martinmas 1699 to Martinmas 1700 the Presbytery apply to the Patron for an account of the pious uses to which the "vacant stipend" was applied.

A poor woman in Stobo recommended to all the Kirk Sessions for supply in her straightened circumstances.

1716, October 31. End of this Volume of Presbytery Records.

1716, November 6. Beginning of a new Volume of the Presbytery Records of Peebles. It ends on June 23, 1726.

1716, November 21. No Exercise and Addition this day, in regard that Mr John Hay had a Commonhead to deliver, and the day being short.

## A SCHOOL FOR STOBO.

The Moderator having narrated the design of the Presbytery meeting in this place, viz., to meet with the heritors and parishioners of Stobo in order to the erection of a "legal school" in this place, Mr Russell the Minister stated that proper intimation had been duly made. Whereupon the Heritors of Stobo were thrice called at the most patent door of the Church; but none compeared.

The parishioners being next called, eleven compeared, who all declared their willingness and readiness to concur for their proportions in order to the obtaining a legal salary for a schoolmaster in this place.

The Presbytery then appointed Mr Walker of Kirkurd to wait upon the Countess of March, and on Mr Murray, factor for young Stanhope, heritors of this parish, and represent to them the necessity for a legal salary for a School in Stobo, and that the Presbytery found the tenants and heads of families who compeared willing to contribute thereunto for their part, and expects as much readiness from the heritors therein. And to recommend to them to concur and stent themselves to the end aforesaid before next Presbytery in order that the Presbytery may not be obliged to take the next legal method of settling a School there in terms of law.

## THE SCHOOL.

1716, December 26. The Moderator having been at Edinburgh went to have waited upon the Countess of March as appointed, anent the School of Stobo once and again, but her Ladyship being throng with company he had not access to her, and could wait no longer, being obliged to go out of town. He likewise made enquiry anent Mr Murray, factor for young Stanhope, to have discoursed him on the same business, but understood that he was neither at Edinburgh nor Broughton where he ordinarily resides when in the County, and so had no occasion to meet with him.

The Moderator and Mr Mitchell of Manor to wait again upon the Countess of March and young Stanhope if he be returned home, and lay the affair of Stobo School before them again so that they may do something before next Presbytery, so that the Presbytery may be prevented from taking some other method.

1717, February 27. Receipt from the Synod Bursar for the sum of £11 10s. 4d. from the Presbytery of Peebles as the proportion of that Presbytery, from Whitsunday 1715 to Whitsunday 1716, excluding vacancies, viz., Peebles.

1717, March 22. A Fast to be held in all the Congregations.

## SCHOOL.

1717, March 27. Notwithstanding the frequent appointments to discourse the Countess of March and young Stanhope anent a School at Stobo, yet there is nothing done therein. Appoints Mr Mitchell of Manor, and Mr Cooper, late of Traquair, to speak to the Countess thereanent; and Mr Wallace of Drumelzier with young Stanhope, and to represent to them that if they do not something effectually before next Presbytery they will be obliged to proceed to the next legal step.

1717, April 10. The Ministers drew up certain Overtures for presenting to the General Assembly, among which were—That the Church fall upon some effectual method whereby none be settled in this Church without a popular Call.

Regarding the case of heresy against Professor Simpson of Glasgow University, the Ministers considered that he ought to be required to sign the Confession of Faith as if for the first time.

They also considered that some effectual method be taken of Suppressing the irregular practices of those who were once "of our Communion, but are now separate."

## SCHOOL.

1717, April 10. Mr Mitchell of Manor had gone alone to the Countess of March

(Mr Cooper being indisposed), and had conversed with her Ladyship anent the School at Stobo; also as to the vacant Stipends. The Countess had undertaken to concur with young Stanhope at their first conveniency of meeting and stent themselves for a Schol at Stobo.

Mr Wallace of Drumelzier likewise made the same report from young Stanhope anent the School of Stobo.

#### SCHOOL.

1717, May 22. Considering that the affair of the School of Stobo has lain long over without any distinct and satisfying account from the heritors notwithstanding several conferences with them thereanent, appoints Mr Walker, Kirkurd, and Mr Mitchell, Manor, to converse with the Countess of March, and Mr Wallace of Drumelzier with young Stanhope before they take any other course therewith, and report.

#### POOR'S MONEY.

1717, June 28. The Presbytery is not satisfied with certain applications of the poor's money, such as the paying for the building of Churchyard dykes, and recommends that it be reimbursed.

#### SCHOOL.

1717, July 3. Mr Walker, Kirkurd, and Mr Mitchell, Manor, had waited upon the Countess of March and discoursed her Ladyship anent a salary for the School of Stobo, who said for her share she was ready to concur with others that had a greater interest in the parish of Stobo than the Earl of March had.

#### SCHOOL.

1717, July 31. Mr Wallace of Drumelzier reported that he had spoken with young Murray of Stanhope anent a School for Stobo, who said that he was going to London, to be absent for about six weeks; but that on his return he would with all conveniency see the Earl of March and not be wanting on his part to get a salary for the School of Stobo.

1717, October 2. No Exercise and Addition in regard of the harvest. Appoints Mr Russell of Stobo to be in readiness against next Presbytery to deliver the Exercise and Addition formerly appointed; he having recovered his health.

Mr Wallace of Drumelzier to wait upon Murray of Stanhope to know what he hath done anent the School of Stobo.

1717, October 30. Collections to be made "for buying books to the Highland boys."

#### THE POOR'S MONEY.

1718, January 8. A Representation for Mrs Russell to the Presbytery of Peebles was given in by Mr Robertson, Eddlestone,

to the effect following:—That whereas Mr William Russell, Minister at Stobo at present, alleged that her deceased husband, the late Mr William Russell, late Minister of Stobo, was debtor to the poor of the said parish in the sum of £80 Scots, for which she saw no written instruction. But that she having searched among her husband's papers found an account written with his hand owning that £30 Scots for the use of the poor was paid into his custody, and her late husband charged himself with £24 Scots more, but discharged himself of £19 Scots thereof, for several uses by him specified, and she offered to pay the balance which the said Mr Russell, present Minister of Stobo, and his Elders refused several years ago. And she being desirous to clear her husband's memory and to do justice to the poor of Stobo, did therefore humbly entreat that the Presbytery would interpose with the Minister and Kirk Session of Stobo, to take £30 Scots which is all she alleges is due, which she is ready to pay, on the Session's giving her a free discharge. The Presbytery desired Mr Russell to advertise his Session to be present next Presbytery day to hear the said representation.

1718, February 12. Mr Wallace, Drumelzier, reported that he had spoken to Mr Murray anent the School of Stobo, who promised to do therein whatever the Earl of March did.

1718, February 12. The Presbytery considering the representation of Mrs Russell, relict of the late Mr Russell, Minister of Stobo, neither Mr Russell nor any member of his Session were present this day. The Presbytery appointed a Committee—Messrs Walker, Kirkurd; Mitchell, Manor; Robertson, Eddlestone; Wallace, Drumelzier; and Cooper, late Traquair; to meet at Stobo Church on the first Wednesday of March, and discourse with the Minister and Elders, and with such as were Elders when the late Mr Russell died, in order to accommodate this affair, and to do everything relative thereto and to report their diligence. The clerk to acquaint Mr Russell with the time that the Committee are to meet at Stobo, and to require him to advertise both his present and the former Elders to attend the said meeting in order to give light in this affair.

1718, 19th March. Mr Russell, Stobo, had Exercise and Addition on Ephes. vi and 9, and was approven.

Mr Robert Laing, probationer, to have it next Presbytery on Ephes. vi and 12.

#### THE POOR'S MONEY.

1718, March 19. The Committee appointed to meet at Stobo gave in their report in writing bearing that all the members met as appointed, and being

formally constituted, read the appointment of the Presbytery for their meeting, and Mr Mr William Russell, the Minister being enquired if he had advertised the present and former Elders to attend the meeting, answered that he had done it; and the said Elders being called, compeared James Hodge, John Noble, James Falconer, present Elders; William Stewart, Alex. Russell, William Noble, James Smith, formerly Elders.

The Committee proceeded to read the Representation from Mrs Russell and thereafter required the Session Books to be laid before them in order to their proceeding more distinctly in this business. Which Mr Russell shifted to produce, and questioned the Committee's power to require the said Books, and further said the Representation read being a libel, they must have it to see and answer.

Mr Russell and the present Elders being removed, and the Committee considering Mr Russell's answer, and not being satisfied that he should call in question their power, especially considering that he acknowledged receiving the order of the Presbytery anent their meeting this day, were still of opinion that Mr Russell should produce the Session registers before the Committee to give light in this matter. Did again call in Mr Russell and his Elders and required him to produce the Session registers. Which he still refused to do and offered to dictate an answer to their clerk. But he being desired first to answer by word of mouth, he declined to answer unless he first dictated to the Clerk, and said the Presbytery of Peebles were not judges of money matters in the Session of Stobo.

Whereupon the Committee desired him to answer by word of mouth or by writ under his hand; upon which he and his Elders removed.

Then the Committee proceeded to enquire at the former Elders what they knew in this affair.

They answered that the two Sums in Mrs Russell's representation consisted with their memories; but could give no further clearness in the matter. Only William Noble and James Smith said that they remembered on the Monday after the last Communion at Stobo, at a Conference they had with Mr Mitchell, Manor, and Mr Wallace, Drumelzier, they were willing to take £35 6s. 8d. Scots if their Minister was satisfied. But he coming in absolutely refused the same. As also Alex. Russell then Box master said that he believed that it might be an oversight that the sum charged against the late Mr Will Russell was twice set down the same in the Session Book.

And William Stewart added that the poor's money was perished for want of its interest for so many years.

Mr Russell and his Elders returned and gave in their answer in writing:—

1718, March 5. "After prayer Session met to give answer to the reverend Committee's requiring Session-book unanimously agreed on the following answer—That in regard that the Committee is appointed to meet with the Ministers and Elders of Stobo, anent Mrs Russell's Representation, and in regard that Mrs Russell's representation is now read in our hearing, the Session desires a sight of that representation, that they may see and answer the same as is most just. And this being formerly desired by our Minister and not granted by the Committee, we cannot see that justice is done us in requiring the Session book, especially when it does not appear to us, whether by the advertisement given our Minister, or by the Minutes of the Presbytery that the reverend Committee is constitute judges of this matter, it being a money matter, nor can any man make it appear that ever the Minister or any of us shifted this matter, these sixteen years; but clear evidences can be produced to the contrary in due time. And therefore we peremptorily insist that a sight of the said Representation may be allowed us according to justice. William Russell, Minister; James Hodge, elder; John Noble, elder.

The Committee found that they could proceed no further till the matter came before the Presbytery.

Which report of the Committee being read, the Committee was removed, and the Presbytery considering the same do hereby approve of their conduct. And the Committee being called in, the approbation of the Presbytery was intimated to them.

A motion being made that Mr William Russell, Stobo, should be removed till the Presbytery judged of his carriage to the Committee at Stobo the Moderator desired him to remove, and he declining to do it, it was put to the vote whether Mr Russell should remove or not? And it carried by plurality of votes that he should remove. Whereupon the Moderator desired him again to remove, which he refused to do, and gave the following answer:—That in regard he is neither summoned to this reverend Presbytery nor any of the Elders who gave in the aforesaid answer to the reverend Committee, who are the whole Session, and have subscribed the same, he cannot be removed alone, until the Elders and he be legally present, especially seeing the reverend Committee who are present, and have judged in this affair, and are the plurality of the

Presbytery are not ordered to remove, who certainly cannot judge twice in one cause.

The Presbytery delays consideration of Mr Russell's answer to their next meeting and peremptorily requires Mr Russell to produce any Session register which has relation to Mrs Russell's affair at their next meeting, and this was judicially intimated to him.

#### MR RUSSELL SUSPENDED.

1718, April 16. The Presbytery now taking into their serious consideration Mr Russell's refusing to remove, when judiciously required, and that his answers were in no ways satisfying, as also being peremptorily appointed to produce the Session register this day; neither came, nor sent, and withall considering his unbecoming treatment of the Committee at Stobo, upon all which the Presbytery considered his conduct censurable. And it being put to the vote Proceed or Delay? it carried Proceed. And the Question being put, Suspend or Rebuke only? it carried by plurality of votes Suspend. And the Presbytery accordingly suspend Mr Russell, Minister of Stobo, from the exercise of his Ministerial office until he make application to the Presbytery and give satisfaction, and produce the Session register.

And appoints Mr Robert Laing to intimate the sentence of the Presbytery at Stobo, on the 27th inst., being the Lord's day after sermon.

Letter to be written to Mr Russell acquainting him with the Sentence of the Presbytery.

1718, April 25. The Moderator represented the *res nata* for calling the Presbytery:—viz., that Mr Russell, of Stobo had applied to him for that end and promised to produce the Session register, and to give satisfaction to the Presbytery, which reasons were sustained.

This day Mr William Russell, Stobo, gave in a petition of which the tenor follows:—That it is a matter of great humiliation and deep thoughts of heart to me, now in the fifty-sixth year of my age, to hear of a Suspension passed against me by my reverend brethren of the Presbytery. But seeing that there is a happy restriction adserted to your Sentence, viz., until I make application and give satisfaction, which I am ready to do, and produce the register which is herewith produced. May it therefore please the reverend Presbytery to take off the said Sentence of Suspension against me and to restore me to the free exercise of my ministry as if the same had never been pronounced.

Mr Russell being removed, the matter was considered and the Presbytery decided:—That Mr Russell be rebuked for his treatment of the Presbytery at Stobo; for his refusing to remove out of the Presbytery

when enjoined; and not sending of the Session register when peremptorily required; and that he acknowledge his fault and promise to demean himself more submissively to the Presbytery in time to come.

And the Presbytery considering that part of their satisfaction depended on the production of the Session registers, inspected the same, and found in one of them (4to) page five, recorded as follows:—

"Stobo Kirk, July 20, 1701. The Committee report that they found by the Session Book that the Sum of Seventy pounds five shillings and four pennies Scots was due by the late Mr William Russell, Minister at Stobo, to the poor of that parish."

Whereupon they called in Mr Russell and desired him to point out the Book by which the Committee found that debt due, and he at length pointed to a Book in 4to mutilated, shattered and loose, in which he said it was thought it wanted it now, and the occasion thereof was that the Book being sent in to Edinburgh, the rats had ate the Book and nothing was left but what was sent back to him, which was now produced before the Presbytery; and this he instructed by a letter which he produced and gave in under James Neemyth's hand, dated at Edinburgh, January 4th, 1710.

Mr Russell was removed, and the Presbytery considering the whole affair ordered him to be called in and the judgment of the Presbytery intimated to him, which was accordingly done. And the Moderator rebuked him as appointed. And Mr Russell acknowledged his fault, and promised to carry himself more submissively to the Presbytery in time coming.

Mr Russell being again removed, the Presbytery resolved unanimously to take off the Sentence of Suspension against him, which was intimated to him when called in.

1718, May 30. Recommendations from the Presbytery regarding:—Acts for Suppression of Popery, Immorality, etc.; Acts for having a schoolmaster in every parish; also for schoolmasters to sign the Formula 11th Act of the General Assembly of 1711; also regarding Collections on behalf of Strome, Cranstoun, Lithuania the Irish Bursary, Barbary, and Macleod.

1718, June 5. Reference from the Session of Stobo bearing that although Patrick P. by a line to Mr Russell the Minister acknowledged his guilt, yet he refused to compare before the Session, alleging he was not of our Communion. Delayed until afternoon.

Concluded with prayer.

Same day and place afternoon.

The Presbytery appoints Mr Russell, Stobo, to cause cite Patrick P. and Janet D. to next Presbytery.

**THE POOR'S MONEY.**

1718, July 3. The Committee anent Mrs Russell's Representation gave in their Overture which was approved:—That the Session of Stobo should accept of the sum of £35 6s. 8d. Scots from Mrs Russell and give her a full discharge of all they can ask or crave of her in any manner of way.

**THE SCHOOL.**

1718, July 3. As to the School of Stobo, that the method proposed in the Letter of the General Assembly, May 30, 1718, be followed.

The Presbytery appointed two members to wait upon the Earl of March, in pursuance of the said Overture anent the School of Stobo.

**THE VACANT STIPEND.**

1718, August 6. The Earl of March had replied to the Ministers of Manor and Eddleston that he would lay an account of the "vacant stipends" before the Presbytery; also that when Stanhope came to the country, he would converse with him anent the school at Stobo.

**THE POOR'S MONEY.**

1718, September 1. The Presbytery appoints Mr William Russell, Stobo, to acquaint his Session with the Presbytery's Act passed at Newlands, obliging the Session of Stobo to receive from Mrs Russell the sum of thirty-five pounds six shillings and eightpence, Scots, and that as all they can ask or crave from her any manner of way.

**THE VACANT STIPENDS: THE SCHOOL.**

1718, October 1. The Minister of Peebles appointed to wait upon the Earl of March and to state to him that if he do not lay before the Presbytery an account of the stipends of those parishes of which his lordship is patron, when they were vacant; also a statement regarding the school at Stobo, the Presbytery will proceed as they are empowered by law.

1718, October 21. Holsburgh of that ilk compeared before the Presbytery and stated that the Earl of March had spent a great part of the vacant stipends of Peebles upon Lyne Bridge and upon other ways, and that he designed to employ the rest upon proper uses. The Presbytery was not satisfied and desired farther information, also a statement anent the school at Stobo and Newlands.

**THE POOR'S MONEY.**

1718, October 21. Considering the matter of the poor's money at Stobo, the Presbytery appoints the Session of Stobo to have a discharge of the money owing by Mrs Russell to the said Session in readiness at the Synod, conform to the Act of the

Presbytery at Newlands the 3rd July last.

1718, December 3. The Presbytery finding no Discharge from the Session of Stobo for the £35 6s. 8d. due by Mrs Russell to them was brought to the Synod; do therefore appoint Mr Russell to call his Session and to have his Session's Discharge ready to be laid before the next meeting of Presbytery with certification; Mr Walker, Kirkurd, and Mr Gilchrist, Lintoun, to acquaint him herewith.

1718, December 3. Stobo contributed £33 Scots for the distressed Protestant Church of Lithuania.

**THE POOR'S MONEY.**

1719, January 4. Mr William Russell, Stobo, and Mr Wallace, Drumelzier, were absent being valetudinary. Mr Russell did not send the Discharge of Mrs Russell's money because he stated that he called his Session but they did not meet. Mr Russell to be written to to fulfil the appointment of the Presbytery.

1719, February 4. Mr Alex. Cooper, late Traquair, reported that Mr Russell, Stobo, had sent him a letter to the effect that he could not attend the Presbytery as he had necessarily to go to Edinburgh. It was referred to their next meeting.

1719, March 4. Mr Russell of Stobo reported that he had laid the Appointment of the Presbytery before his Session, anent Mrs Russell's offer, and that they had it under consideration. Appoints Mr Russell to have a full account to lay before next Presbytery.

1719, April 8. The Presbytery enquiring at Mr Russell, Stobo, for an account of the Discharge ordered to be given to Mrs Russell, James Hodge one of the elders of that parish gave in a paper which being read was found to contain a discharge signed by James Hodge and other two Elders, to Mrs Russell of £35 6s. 8d. Scots in part payment of £79 5s. 4d. Scots due by her to them in name of the poor as marked in their book. And it being observed that this paper did not bear that it was their Deed of Session, Mr Russell and James Hodge said that it was the Deed of their Session.

They being removed the Presbytery unanimously found that this was no obedience but direct opposition to their appointment and determination in that affair; and having spent some time in reasoning thereon, Mr Russell earnestly applied to them to have liberty to go home, alleging his indisposition which made it uneasy for him to stay any longer. And he being told that the Presbytery could not allow him to go away while the Presbytery were on this affair, and then being removed, did within a little apply again in manner foresaid, whereupon he being again



removed, the Presbytery did in consideration thereof appoint their meeting to be on the last Tuesday of this inst., and Mr Russell and the elders of Stobo to attend the same, and this was intimated to Mr Russell and he appointed to acquaint his elders therewith.

#### CENTESIMA.

1719, April 8. The Presbytery considering the Centesima, unanimously agreed, except Mr Russell of Stobo who was absent, to give a tenth part of their Stipends for one year, conform to the Act of the General Assembly thereanent.

#### THE POOE'S MONEY AND MRS RUSSELL.

1719, April 28. The Presbytery proceeding to consider how their appointment anent the poor's money of Stobo was fulfilled as was referred to this day from the 8th of this inst., the Session of Stobo was called; Mr Russell, minister there, and James Falconer, one of the elders there, compeared. And being asked if the Session of Stobo had brought in a Discharge conform to the appointment of the Presbytery, Mr Russell presented a paper which he said was his answer. And the Elder presented another paper to the same end, Which being read, the first was found to contain an Appeal in name of Mr Russell and James Falconer and the remanent members of Stobo Session, from this Presbytery to the Synod. The second paper contained a Commission to James Falconer subscribed by James Hodge and John Noble to protest against the Presbytery's procedure and to appeal to the Synod.

And Mr Russell then took Instruments in the hands of the Presbytery Clerk. A Committee of the Presbytery was formed to draw up Answers to the Reasons of Appeal; and refers to their meeting at Edinburgh to consider what further is to be done. Then Mr Russell was called but was not found.

1719, May 5. Mr Russell, Stobo, agreed as the rest had done formerly to give up one tenth of his Stipend.

#### CASE OF MR RUSSELL.

1719, May 5. The Commissioners to the General Assembly reported that Mr Russell, Stobo, had fallen from his Appeal made from the Synod in the matter of the poor's money of Stobo. The Presbytery appoints the Clerk to have an Extract of the Synod's Sentence in readiness against their meeting in July.

#### SCHOOLMASTER.

1719, June 24. The Ministers of Peebles and Manor to wait on the Earl of March and desire his Lordship to call a meeting of the Commissioners of Supply, in order to stent the parishes of Newlands and Stobo in salaries for a schoolmaster.

1719, July 22. The Narrative and the Sentence of Excommunication pronounced against the Minister of Dunscore to be intimated from all the pulpits. Also the Proclamation of the King regarding profaneness, and the Abbreviate of the laws against profaneness. The Presbytery received also copies of the Act of the Assembly "against the running of goods." Also particulars anent the planting of Kirks *jure devoluto*, abuses committed at penny weddings, the ordaining of deacons in Churches as well as Elders, &c.

#### CASE OF MR RUSSELL.

1719, July 22. Produced an Extract of the Synod's appointment in the case of Mr Wm. Russell, minister of Stobo, and the poor's money. The tenour of it was:—Edinburgh, 5th May 1719, and again on the 6th May. The Synod had heard and considered the Appeal with its Reasons from the Minister and Session of Stobo from the Presbytery of Peebles to the Synod. Also the Answers to the Reasons of Appeal by the Presbytery of Peebles. And after having heard both parties at great length upon the affair, gave it as their opinion that the Synod should declare the said Appeal null and void, and that Mr William Russell should be admonished for the future to behave himself more submissively and respectfully to his brethren of the Presbytery of Peebles. And further that the Synod should appoint the said Mr William Russell and the members of the Session of Stobo to give a Discharge to Jean Lindesay, relict of the deceased William Russell, Minister of Stobo, or her successors, according to the appointment of the Presbytery of Peebles before their meeting in July next. And in case the said Mr William Russell, Minister of Stobo, does not obey the appointment of the Synod, appoints the Presbytery to suspend him from the exercise of his Ministry till next Synod. And to censure the Elders of Stobo as they shall see cause. (The foregoing was the Report of a Committee appointed by the Synod to examine all parties, and report to the Synod.)

Which report of their Committee the Synod having heard and considered, appointed their Moderator to put it to Mr Russell whether he would acquiesce in the said opinion of the Committee or not? Which was done accordingly. But he refused. The Synod then entered on a consideration of the merits of the case themselves. They read and heard the Appeal with Reasons. Also the Answers by the Presbytery of Peebles. Also both parties *viva voce* at great length. And after much reasoning, put it to the vote—Approve of the opinion of the Committee or not? And it carried unanimously, Approve. And



**Sabbath in Stobo.**



therefore the Synod do approve of the opinion of their Committee, and parties being called in, this was intimated to them; and Mr Russell was admonished accordingly.

But Mr Russell considering himself to be injured by this Sentence of the Synod, did in his own name and in that of his constituents, appeal from the Synod to the General Assembly, and protested. Whereupon he took Instruments in the Clerk's hands, and promised to send in Reasons within ten days. And craved Extracts which were allowed him.

Thereafter the Presbytery considering the repeated injunctions of the Presbytery to Mr Russell and his Session to produce to the Presbytery a Discharge of the funds due by the late Mr Russell to the Session; and that Mr Russell had not fulfilled their Appointment to bring the Discharge to this meeting of the Synod. Therefore the Presbytery thought fit to take the whole affair to their consideration in the afternoon.

Same day and place, afternoon,

The Moderator having asked the brethren if Mr Russell had intimated to any of them the least design of obeying the injunctions of the Presbytery or the Synod, all stated that he had not done so. Accordingly the Presbytery passed a Sentence of Suspension upon Mr Russell, and appointed the Moderator to intimate the same to him by letter, and Mr Cooper, late Traquair, to intimate the same to the congregation of Stobo on Sabbath first.

(Mr Russell was not present; nor any excuse for his absence; nor any account of his obedience to the Presbytery or Synod.)

The Presbytery also appoints the Elders of Stobo, viz., John Noble and James Falconer, both in Easter Haprew, to attend the next Presbytery.

#### WODROW'S HISTORY OF THE CHURCH.

1719, August 13. Letter from the Commission of the General Assembly recommending the Presbytery to be careful to encourage Mr Wodrow to publish his History of the Sufferings of the Church of Scotland, and to send up an account of their diligence, along with their subscription money to the meeting of Commission in November next.

#### CASE OF MR RUSSELL.

1719, August 26. Mr Cooper, late Traquair, reported that he intimated Sentence of Suspension against Mr Russell, Stobo, and that Mr Russell read a paper immediately thereafter saying that what Mr Cooper had done was not just. And after dismissing the congregation in the afternoon, Mr Russell handed the paper to him and craved his indorsation thereof by Instrument in his hands as Presbytery Clerk. And on

the Monday thereafter he came to Peebles and instrumented him for an indorsation of the said paper in the hands of a notary public, and Mr Cooper presented the said paper, also an Extract of the said Instruments; also a letter from Mr Russell to the Presbytery.

1719, August 26. The Moderator likewise presented a letter from Mr Russell, Stobo, directed to him to be communicated, having enclosed a copy of the said paper which Mr Russell read before the congregation; the tenour of which paper and letter follows:—At Stobo July 24, 1719. This day the Minister delivered to the Session £35 6s. 8d. Scots which he received from Mrs Russell, relict of the late Mr Russell, Minister of Stobo, and gave her a full Discharge according to the appointment of the Session dated on the 4th July inst. And in regard he hath a letter from Mr Wallace, Drumelzier, the Moderator, which says that the Presbytery in obedience to the Synod's Sentence have suspended him, and that Mr Cooper is to intimate this Sentence, he desired that he might have an extract of their suits which he might intimate to the congregation for his exoneration, which the Session thought reasonable; and appoints an extract thereof to be given him for that effect. Extracted out of the records of the Session of Stobo by William Stewart, Session Clerk.

Letter from Mr Russell:—Rev. and dear Brethren, Receive the enclosed Act of the Session of Stobo, which was intimate yesterday, first privately to Mr Cooper here before witnesses, and he required to forbear the Intimation; and last of all publicly in the Congregation, which calls for your most serious consideration. Mr Cooper hath an Extract thereof which upon an Instrument taken thereupon he said he would produce to the Presbytery which is all from Dear Brethren your humble servant, William Russell, dated at Stobo, July 27, 1719.

Letter second from Mr Russell which was delivered by Mr Cooper:—Right Reverend, I wrote to you on July 27, which I doubt not but you will consider. The Act of the Synod appoints me and the Elders to give a Discharge according to the Act of the Presbytery, and in case this be not done, that I be suspended. But this to conviction is done, I leave the conclusion to yourselves. But supposing and not granting that the Discharge should have been laid before the Presbytery, which no word in the Synod's Act will bear, you have to consider whether or no the Discharge being given in due time, as is evident the pretended not laying it before the Presbytery will not bear the weight of a Suspension for half an hour. It would likewise be considered that the Act of Synod being fulfilled in *Terminis* in giving Mrs

Russell a Discharge, these words according to the Act of Presbytery relate only to the doing of the thing and not to the Modus of doing it by laying it before the Presbytery of which there is not one word in the Synod's Act. And the Session having fulfilled the Act of the Synod by giving the Discharge, it was impracticable to lay it before the Presbytery, for with what face could I after receipt of the money and delivery of the Discharge, seek back the Discharge to lay before the Presbytery; and suppose that I had been at the Presbytery that day as a member which I could not do being at Edinburgh about weighty affairs, yet with respect to my Process I was not obliged to attend without Summons. And how ill it looks to deal so with me and give my Elders the benefit of a Summons as you have done since, I leave it to yourselves to judge. I pray that He in whose hands the hearts of all men are, may incline you to that which is right in His sight, and am right reverend your afflicted brother, William Russell, dated at Stobo, August 25, 1719.

The Presbytery having heard the said Report, and the Paper, and the Letters and the Instrument, are dissatisfied with the Intimation made by Mr Russell in his Congregation, and see no ground for his letters of his having fulfilled the Synod's Sentence.

John Noble and James Falconer, Elders from Stobo, being summoned and called, compeared not. Delayed in the meantime.

Mr James Welsh to supply Stobo on Sabbath first; and Mr Gray, Innerleithen, on Sabbath thereafter.

1719, September 30. The Presbytery considering that Patrick P. guilty with Janet D. in the parish of Stobo has not ever compeared before either the Session of Stobo or the Presbytery, although summoned and having acknowledged his guilt in a line to Mr Russell, minister of Stobo; do hereby appoint him to be declared contumacious from the pulpit of Stobo on Sabbath eight days.

1719, September 30. Read a letter from Mr Russell, minister of Stobo, dated at Stobo, September 28, 1719. It was to the effect that some of the brethren whom Mr Russell had seen, had seemed to doubt that he had not fulfilled the Sentence of the Synod in due time. He now stated that the Session met on July 4 and drew up the Act which the Presbytery now have. On July 7 the Act with a scroll of the Discharge was delivered to Mrs Russell and at her desire left with her to advise. "I left Edinburgh July 9 with instructions to my son upon getting back the scroll to write it on stamped paper and send it to me. His letter is written and the Discharge enclosed on July

15; which came not to my hand till July 23 at Edinburgh. That day between ten and eleven forenoon I met Kippielaw who got the Discharge to his satisfaction. Upon Saturday the 18th July I had advice from my lawyer upon a business which called me to Edinburgh on July 21. So that all caution that I could imagine was used by me in that affair. And yet before July 22, between ten and eleven forenoon, the business was not concluded as above narrated. I only add that as I have a most solid peace upon reflection on my conduct in that affair, and reverence Providence in what hath fallen out crossing me therein which I could neither foresee nor prevent, so I do confidentially expect that you will give me relief, which will never be any grief unto you; and waiting your answer with my son who is the bearer and who hath the vouchers to shew you, I remain your afflicted brother."

A Paper also was enclosed dated at Stobo July 4, 1719, bearing—"The Session considering that notwithstanding of their Appeal from the Presbytery to the Synod, the Appeal is discussed in favour of the Presbytery. And the Session is appointed to give a Discharge to Mrs Russell for £35 6s. 8d. in full of all they can ask, did therefore appoint Mr Russell, the minister of Stobo, to receive the money and give a Discharge therefor."

The Presbytery wrote a letter immediately and sent it to Mr Russell stating that he ought to have attended personally if he desired the Sentence of Suspension to be taken off. And that the Presbytery is to meet at Peebles on October 21 when they will do what they find proper for them.

Mr Mitchell, Manor, to supply Tweedsmuir Sabbath eight days; Mr Gilchrist, Lyne, to supply Stobo same day and declare Patrick P. contumacious; and Mr Livingstone to supply Stobo Sabbath fifteen days.

1719, October 21. Mr Gilchrist, Lintoun, reported that he declared Patrick P. contumacious at Stobo Kirk.

#### CASE OF MR RUSSELL.

1719, December 9. Mr Cooper, late Traquair, informed the Presbytery that he preached at Stobo by appointment of the Synod on the second Sabbath of November, and intimated the Sentence of the Synod relaxing Mr Russell, the minister, from the Sentence of Suspension passed upon him by the Presbytery. The tenour of the Relaxation was:—At Edinburgh, November 3, 1719 —The Presbytery of Peebles having been asked at the Synod whether Mr Russell of Stobo and the Session of Stobo had obeyed the Appointment of the last Synod in granting a satisfying Discharge to Jean Lindeesay, relict of Mr Wm. Russell, late Minister of Stobo, for some money due by

her to the late Session? To which the Presbytery answered that Mr Russell had not laid before them at their meeting in July last any document of his granting a Discharge; for which they had, according to the appointment of the Synod, suspended Mr Russell until this meeting of Synod.

The Presbytery also reported that Mr Russell, the Minister, immediately upon the intimation of the Sentence of Suspension upon him by Mr Cooper, before the Congregation, had read a paper in which he said that it was unjust. Also that Mr Russell during the whole time of his Suspension had not attended Ordinances dispensed by Ministers of the Presbytery of Peebles that came there by appointment to preach.

The Synod understanding that Mr Russell was present directed the Moderator to ask him if he had granted a satisfying Discharge to Mrs Russell, relict of the late Mr Russell, minister of Stobo? To which Mr Russell answered that he had. And had done so upon the 22nd July last, but had not laid any document upon it before the Presbytery of Peebles in July last at their meeting having been in Edinburgh himself about necessary business. The Synod removing Mr Russell and considering thereon, unanimously approved of the conduct of the Presbytery of Peebles in this affair, and understanding from several members that Mrs Russell had received from Mr Russell a satisfying Discharge they declared that the Sentence of Suspension upon Mr Russell was now expired. But the Synod considering that Mr Russell by his neglect in getting and producing in due time a document of his granting of the said Discharge, by which he had played with the sacred Office of the Ministry, and shewed a great disrespect to his brethren, and contempt of the Judicatures of the Church; and considering his unchristian carriage at the intimation of the Sentence of Suspension against him, they unanimously judged that he should be called in and sharply rebuked, and admonished by the Moderator for his miscarriages; and certified that if in future he did not behave himself more dutifully toward the Presbytery and other Judicatures of the Church, he might expect to be proceeded against with higher censures. And the said Mr Russell was rebuked, admonished and certified accordingly by the Moderator. And the Synod appoints Mr Cooper, late Traquair, to preach at Stobo Sabbath next and after sermon in the forenoon to intimate the above Sentence of the Synod.

1719, December 9. Collection to be made on behalf of the French Protestant Colony of Hildburghausen, for their wants, and for a Church.

#### VACANT STIPENDS: SCHOOLS.

1720, January 13. The Earl of March has not yet presented a statement to the Presbytery anent the vacant stipends; nor the schools of Stobo and Newlands. A Committee appointed to consider how ripe this matter may be for a legal course.

1720, February 17. Stobo contributed £17 18s. 6d. toward Hildburghausen, in Saxony.

1720, April 13. The Decima or tenth part of the stipends mentioned *antea*, was for the object of creating a Ministers' Widows' and Orphans' Fund.

1720, May 4. A Day of Fasting and Humiliation to be appointed on account of vice and profaneness.

1720, May 25. Ministers to warn their congregations not to read a Book entitled *The Marrow of Modern Divinity*.

The General Assembly recommend Ministers to preach upon:—The Being of God; God's Providence; the Divine authority of the Scriptures; the Doctrine of the ever-blessed Trinity; the Eternal Deity of Christ; Christ's Satisfaction to Divine Justice; Regeneration by efficacious Grace; Free Justification through our Lord Jesus Christ by Faith alone; the Necessity of a Holy Life to the Obtaining of Everlasting happiness.

#### SCHOOLMASTER'S SALARY, AND SCHOOLS.

1720, August 30. The Presbytery agreed upon the following Memorial to be presented to the Heritors of Stobo:—

That the Presbytery considering on a report made to them that the Heritors of Stobo were ready to concur in allowing a legal salary for a schoolmaster they appointed their next meeting there on November 21, 1716. But that on that day, though proper intimation was made, none of the heritors compeared; yet all the Elders, and many of the most substantial tenants compeared who declared their willingness to bear their due proportion for obtaining a legal salary for a Schoolmaster in Stobo. The Presbytery then appointed some of their number to discourse the Earl of March and Mr Murray of Stanhope, who both expressed their willingness to have a school settled there; but that all this time nothing had been done. Do therefore appoint application to be made to the Earl of March and to Mr Murray of Stanhope that they may meet and stent the parish before next Presbytery day which is to meet at Kirkurd on the last Wednesday of September; otherwise the Presbytery will have to apply to the Commissioners of Supply to have this done.

Copies of this Memorial to be delivered to these heritors; and delays the school of Newlands in the meantime.

Concludes with prayer.

There being no reply from the heritors of Stobo: appoint Mr Mitchel, Manor, and Mr Robertson, Eddlestoun, to wait on the Earl of March and desire his lordship to call a meeting of the Commissioners of Supply before first December, to modify and allocate a salary for a schoolmaster at Stobo, and also at Newlands, and for erecting school-houses in both parishes.

1720, October 20. Mr Russell of Stobo stated during Privy Censures that the circumstances of his parish were such as he could not give the Communion this year.

#### MR RUSSELL AGAIN.

1720, November Synod. Act of the Synod read bearing that the Presbytery are to call to account Mr Russell, Minister of Stobo, for neglecting to pray expressly for King George and the Royal Family.

1720, December 3. A Fast appointed by the Synod.

1720, December 7. Collections to be made for Building a Bridge at Blackburn; also for Kilmadock; also for charitable supply for Bryce Semphill.

1720, December 7. Mr Russell, Stobo, being asked what answer he proposed to give as to his neglect of praying for King George and the Royal family? answered that he had frequently prayed for King George and the Royal Family, *expressis verbis*, and that always since his Majesty's Accession to the Crown when at any time he did not expressly mention him he prayed for him in such terms as his congregation could not but understand it to be for King George according to Act of General Assembly 1711.

The Presbytery delays farther till next meeting

#### THE CASE OF MR RUSSELL.

Stobo, 1721, January 18. Regarding the charge against Mr Russell, Stobo, for not praying for the King, Mr Russell craved that his answer be inserted in the Minutes:—"I have always prayed for King George either in express words or in such terms as my congregation can understand, and that I mean him, and this in the precise terms of the Act of the General Assembly . . . not only for fear but for conscience sake."

And immediately thereafter craved leave to go home, which he did, though the same was not allowed, alledging he could no longer attend the Presbytery, and the Presbytery ordered their Officer to call him back but he returned not. Adjourns till to-morrow; concludes with prayer.

Peebles, 19th January 1721. Mr Russell Stobo, did not attend.

#### THE SCHOOL.

1721, January 18. The Earl of March promised very fair to the deputation that waited upon him anent the vacant stipends and the schools at Stobo and Newlands.

#### PAPISTS.

The Ministers recommended to prosecute all Papists, and all such as employ Romish servants; also all those who give houses for the celebration of Mass, &c.; also all those who have employed Irregular Marriages, and Baptisms, &c.

1721, at Peebles, February 15. Mr Russell, Stobo, still absent.

1721, March 15, at Peebles. Mr Russell, Stobo, still absent.

#### LETTER FROM MR RUSSELL.

Stobo, 1721 March 15. Mr Russell, Stobo; sent a letter of excuse which was sustained, but the letter containing other things with relation to the affair before the Presbytery concerning him, was delayed for farther consideration. The letter was directed to Mr Mitchell, Manor, to be laid before the Presbytery, of the following tenour:—

Stobo, March 15 1721.

#### REV. AND DEAR BROTHER,

I was fully determined to wait upon the Presbytery this day, as you can testify, but this ill day is what my body cannot bear to travel on, and though this naked assertion now in the 59th year of my age might satisfy, yet I give a recent proof:—Upon Wednesday last when I was at Drumelzier a very good day, and what condition I was afterwards in you likewise know. I was absent from last Presbytery having fallen suddenly ill when I was ready to come. But I was indeed surprised that night with a Commission brought me by Mr Wallace, Drumelzier, to advertise me to be at the next Presbytery, but not as a Summons as he said, that they might judge my answer. This, dear Brother, was surprising, considering that the Act of the Synod is to call me to account and to report, and I am of opinion that an Extract of my subscribed Answer does fully satisfy that Appointment *in terminis*. But if the Presbytery be of another mind, I hope they will allow me the common privilege of fornicators and adulterers at least, which is to summon me, before any judgment pass on me, according to the form of Process. For my being obliged to attend the Presbytery as a member will never infer that common rules of justice should be denied me, but I hope better things of my brethren, and that their deliberate thoughts will determine them to give me no more trouble that way. Dear Brother, you will do me the favour to shew this to my brethren, to whom I give my humble service, and accept the same your-

self, from your affectionate brother and servant.

Appoints Mr Cooper late of Traquair, to speak to the laird of Horsburgh to know if he has any instructions from the Earl of March to call the Commissioners of Supply as his lordship said he would do: and if he had not, to desire him to write to my Lord March thereanent.

#### DISCIPLINE.

1721, March 29. Mr Russell, Stobo, presented a letter from Patrick P —, declared contumacious, for refusing to give public satisfaction for his sin, and craving to have his child baptised. The Presbytery gave Mr Russell this advice:—That he purge his scandal, and produce a certificate of his marriage, and that Mr Russell then take off the Sentence of Contumacy and absolve him and baptize the child. Or, if Patrick P —, oblige himself to remove the scandal of which he is guilty, the child be baptised by a Sponsor.

Subscriptions asked for Professor Hali burton's book—The Great Concern of Salvation.

1721, April 19. Absent, Mr William Russell, Stobo.

#### THE SCHOOL.

1721, April 19. Mr Cooper late of Traquair reported that there was to be a meeting of the Commissioners of Supply on the 16th May next. A Committee was appointed to attend the said meeting and present a Petition and Valuation for getting legal Schools at Newlands and Stobo; and in case of delaying or refusing to take Instruments.

And appoints the Clerk to acquaint Mr Russell, Stobo, that the Presbytery has appointed him to bring the extract of Valuation of his Parish under the hand of the Sheriff-clerk, and to be present along with the Committee on 16th May next at ten o'clock at Clerk Shiell's house in Peebles, to concur with them in making the application.

#### MR RUSSELL'S CASE.

1721, April 19. Concerning Mr Russell,—his going away from the Presbytery when required to remain; also his letter to the Presbytery in March last; and his absence to-day although he heard that the same was to be referred to. Refers the whole matter to the Synod just as it stands in the Presbytery book that the Synod may do therein as they see cause. And appoints the clerk to write acquainting Mr Russell, and appointing him to attend the Synod.

1721, April 20, at Peebles. Mr Russell, Stobo, still absent.

#### MR RUSSELL SUSPENDED

1721, May 2, at Edinburgh. Mr Russell gave in a paper in which he reiterated his

assertion that since the accession of King George, in all his prayers he designed and meant him. And had also sometimes prayed *nominatim* for his Majesty; and that this statement put the matter beyond all doubt "unless I should be esteemed a most notorious hypocrite; yet seeing my not conforming myself *in terminis* to the civil law in that matter hath given rise to some suspicion of my disaffection to the government, for taking off of all umbrage which may be alleged in that way, I do hereby declare my purpose for the future to pray *nominatim* for our Sovereign King George, &c."

The Synod took into their consideration the above Overture from their Committee and reasoned at great length thereon, and finally decided by a plurality of votes to Approve of it. And Mr Russell being called in, the Sentence of Suspension was intimated to him, and the Moderator rebuked him. And the Synod appointed Mr David Blenshall minister in Lamington, to preach on Sabbath next in Stobo, and there after forenoon sermon intimate to the Congregation the above Sentence of Suspension on the minister Mr Russell.

Concludes with prayer.

1721, May 9. Mr Wallace, Drumelzier, to supply Stobo on the third Sabbath of this inst., and Mr William Walker the Sabbath following in regard that the Minister, Mr William Russell is under Sentence of Suspension whereof the tenour is as follows:—The Committee of the Synod arranged the matter as an overture thus:—

Edinburgh, May 3, 1721.—The Synod considering that Mr Russell, Stobo, had owned before them that he did not remember that ever he prayed for His Majesty King George by name, in his own congregation save once, and that on the Sabbath immediately preceding the Diet of the Presbytery at Peebles, when his conduct in that affair was to be enquired into, and that he owned that he did not remember that he ever prayed for the Prince and Princess of Wales and the Royal Family in express terms as appointed by law, and as is usual for all ministers of the church to do. And although he stated that he prayed for the King in such terms as any person might understand he meant King George, and that he now declares by a paper signed with his own hand that he purposes for the future to do so *nominatim* for them all; yet considering that by his previous answers to the Presbytery he tended to justify the neglect of his not praying for the King and Royal Family, and that he expressly refused to wait upon the Presbytery when enquiry was being made thereanent; and that he has all along both in Presbytery and Synod endeavoured to conceal the truth by shifting and declining



to give distinct and direct answers to the questions fully proposed to him to give him a chance of clearing his conduct in this matter; and that he had been often censured by the Courts for his undutiful and contumacious behaviour, and had been sharply rebuked by the Synod with certification of higher censures if he should be again found guilty; upon all of which the Synod judges that Mr Russell of Stobo has very much failed in his duty and has not behaved himself with the candour and ingenuity becoming a Minister of the Gospel, nor with the respect and submission which all ministers owe to the Courts of the Church; and do therefore appoint the Moderator sharply to rebuke him for his disingenuousness and contumacious behaviour and suspend him from the ministry for two months from this date, and to satisfy the Presbytery of Peebles of his sorrow for the offence he has given, and of the sincerity of his resolution to pray in express terms for the King and Royal Family, and to behave with respect and submission to the Courts of the Church in time coming. With power to the Presbytery to release him at the end of two months, but in no other ways, and carefully to observe his behaviour thereafter, particularly as to his praying for the King and Royal Family by name, and to give satisfying answers to the Presbytery before every Synod as to his having done so and to report their diligence.

1721, June 7. The Clerk reported that he wrote to Mr Russell, Stobo, to attend the Synod about the valued rent of his parish as appointed.

Alexander Cooper late Traquair to supply Stobo, Sabbath 8 days, and the Moderator to supply Stobo Sabbath 15 days; and Mr William Walker to supply Peebles Sabbath 8 days.

#### AN ELDER'S PLEA.

1721, July 5, Peebles. James S—, applied to the Presbytery to be relaxed from the Sentence of Excommunication and deposition from the office of Ruling Elder pronounced against him in the parish of Stobo, for his contumacy in not answering the Presbytery when referred thereto by the Session of Stobo; and acknowledged his offence, and craved pardon of the Presbytery as also acknowledged his offence of absenting himself from Ordinances dispensed by his own minister.

Appoints the Moderator to rebuke him for the said offence, and to exhort him to be more circumspect, and the minister who first preaches at Stobo to intimate the relaxation of the Sentence of lesser Excommunication.

(NOTE.—In the Minute he is not reponed, but in the margin reponing is mentioned.)

1721, July 26. Collection for a "new erection" in Durness and Stranaber.

1721, August 28. Mr Paton, Newlands, to supply Stobo Sabbath 8 days; and Mr Welsh of Tweedsmuir to supply Stobo the Sabbath before next meeting of Presbytery; Mr Walker, Kirkurd, to supply Dawick, Sabbath 15 days.

#### THE SCHOOL.

1721, Sept. 27. The Presbytery took into their consideration the long delay in appointing schools and schoolmasters in Stobo and Newlands notwithstanding all the pains and endeavours the Presbytery had been at to render the same effectual. Therefore appoints a Committee to attend the meeting of Commissioners of Supply at Michaelmas Head Court, and to petition the Commissioners effectually to have schools in these parishes; and to lay an extract of the Presbytery's diligence before them with extracts of the valued rents of these parishes according to law.

#### MR RUSSELL DEPOSED.

1721, Decr. 20. Mr Paton, minister of Newlands, reported that being appointed by the Committee of the Synod to intimate a Sentence of Deposition of Mr William Russell minister of Stobo from the Office of the Holy Ministry he went to have fulfilled the same, but was stopped; and did now complain to the Presbytery: That on the first Lord's Day in December at the kirk town of Stobo, being ready to go and preach there, and intimate the Sentence of Deposition as above, he was encountered by a good number of women who told him he was not to preach there, nor any but their own Minister. That after having long reasoned with them, he was forced to depart *re infecta*. And being enquired if he knew any of the persons replied that he knew none of them.

The Presbytery appoints their Clerk to lay an account thereof before Mr William Montgomery of Macbiehill, Sheriff-depute.

1722, January 18. Collection on behalf of Robert Carmichael in slavery to the Turks.

1722, February 21, at Peebles. Mr Gray, Innerleithen, reported that he supplied Stobo as appointed, but he was obliged to preach in the Churchyard, there being no access to the church, the porch whereof was choked up with cart wheels, ploughs, and the like. That the Beddal being sent for said he was sick. That he went to the Manse where Mr Russell's family stays, and knocked audibly at the door but none answered. That the churchyard stile was locked, and no bell could be got rung. And that the time they were singing psalms, Mrs Russell came out and held up her hand and then retired.

The Presbytery delays further supply of Stobo till next meeting.

1722, March 4. Mr Wallace, Drumelzier,

to supply Stobo Sabbath 15 days; concludes with prayer.

#### MR RUSSELL'S CASE.

Mr Wallace, Drumelzier, went to supply Stobo, but found the kirk-stile and doors shut. That going to Mr Russell's house for the key, his servant maid told him that Mr Russell was from home; his wife was not well; that the parishioners had the keys, and that he would get no access to the Church. Whereupon he took the honest men who were with him as witnesses that he was refused the keys and access to the Church. And Mr Wallace stated in reply to the Moderator that he had acquainted Mr Russell a fortnight before that he was appointed to supply Stobo.

#### ORDINANCES.

Thomas Weir and John Ovens both from Stobo applied to the Presbytery for baptism for their children. And Robert Stewart from Stobo desired the benefit of marriage on Friday eight days.

The Presbytery appoints Mr Livingstone, Traquair, to supply Stobo Sabbath first, and baptise these children, and Mr Wallace, Drumelzier, to marry Robert Stewart; and appoints Mr William Walker to supply Traquair on Sabbath first.

#### THE SCHOOL.

1722, April 18. Committee appointed to attend the meeting of the Commissioners of Supply, and desire them to settle schools in Newlands and Stobo.

1722, May 1. Mr Livingstone had supplied Stobo as appointed.

#### A FAST.

1722, May 30. A Fast to be held on account of the great danger which threatens the Protestant religion at home and abroad; also the many evidences of God's displeasure, and for the sins of the land.

#### MR RUSSELL'S CASE.

1722, May 30. Mr William Russell, Stobo, gave in an extract of the Sentence of the Commission of the General Assembly reponing him in his charge at Stobo. The tenour whereof follows:—At Edinburgh, 23rd May 1722. The Commission finding that the whole case of Mr Russell, late minister at Stobo, is referred to them with power to cognosce, and finally to determine wherein as they shall see cause, that affair was moved and the reference read. Parties being called, Mr Russell compeared, and with him Mr Arch. Stewart, Advocate, and James Russell, writer, as procurators for him, pursuers.

And there compeared also several members of the Synod as defenders. And the Moderator of Commission being also a

member of Synod, removed from the Chair, and Mr John Stirling, Principal of the College at Glasgow, did take his place in this case.

The Sentence of the Committee of the Synod was then read, deposing the said Mr William Russell from the Office of the Ministry for not praying in express terms for King George and the royal family, and his disregard to all Judicatures of this Church.

The Synod had approved of the said Sentence of their Committee.

And Mr Russell had appealed with reasons; there were also Answers to the Appeal with reasons. All were read and considered.

Also a petition from the parishioners of Stobo entreating that Mr Russell be reponed in his Charge.

All parties also were heard; and Mr Russell read a paper containing his grounds of complaint.

Prayer was also put up to God for light and guidance in their consideration of this case. And all parties were removed and the matter considered. Then Mr Russell was called in and was asked:—if he was not sensible that he had been in the wrong in standing out so much in this matter? and if he was not sorry that he had been so long in applying to the Synod to be relaxed from the Sentence pronounced upon him? and that he had been so long in the dark as to his duty in praying for the King in express terms and if he was not resolved for the future to do it? and to carry himself with a greater submission and regard to the Judicatures of the Church?

And he declared that he was sensible of his fault in those things, and would endeavour through grace to walk more orderly, and with greater subjection to the Judicatures of the Church.

And he being removed it was put to the vote—Repone or Not? and it carried Repone by a great majority.

Therefore this Commission of the General Assembly in consideration of all these things do repone him in the Ministry and in his charge at Stobo. But the Moderator was to admonish Mr Russell; which was done, and he undertook again to observe all these things.

He appointed Mr Cooper, minister at Traquair (sic) to preach at Stobo next Lord's day and intimate the Sentence of the Commission reponing Mr Russell to the exercise of his ministry in the parish of Stobo.

Mr Alex. Cooper declared that he had intimated accordingly.

The Presbytery desired Mr Russell to

remove until they had considered the matter. Which he did. And the Presbytery after some reasoning thereon asked Mr Russell through the Moderator if he adhered to the declarations and promises declared in this paper?

And Mr Russell answered, "I am not obliged to answer any such question." The Presbytery was dissatisfied with that answer he gave.

#### THE SCHOOL.

1722, May 30. Mr Gray, Innerleithen, reported that the Brethren attended the meeting of Commissioners of Supply and that they granted their petitions; but that they had no extract of their Sentence.

Appoints Mr Russell, Stobo, and Mr Paton, Newlands, to get an extract of the Sentence and lay before the Presbytery.

#### MR RUSSELL: THE SCHOOL AND A MORTIFICATION.

1722, December 12. Mr Russell, minister of Stobo, had been long absent from the Presbytery and now sent a letter of excuse stating that going abroad had now become such a burden to him that he was confident of their brotherly sympathy in this. Also recommending to their charity a poor man called James Robertson. Also, "That there being a Mortification in my hand of the sum of eight hundred merks in favour of a schoolmaster here, whereof the Presbytery of Peebles are overseers for ever, I am of opinion with submission that it should be put in a public register, that so good a work be not lost among my papers."

The Presbytery delays judging of his excuse until he be present.

Regarding the above mentioned Mortification, it being surmised that the person who had mortified the eight hundred merks by his testament when he thought he was dying, was recovered and reclaimed against the same; the Presbytery appoint their clerk to advertise Mr Russell to bring that paper containing the said Mortification to next meeting, and to acquaint William Chisholme in the parish of Stobo, the said Mortifier to be present the same day.

Appoints Mr Russell, Stobo; Mr Gray, Innerleithen and Mr Livingstoun, Traquair, to bring in the lists of Papists in their parishes that day.

Considering the case of James Robertson in distressed circumstances in Stobo recommending him to the Sessions for supply.

#### THE STIPENDS OF STOBO, BROUGHTON AND DRUMELZIER.

Stobo, 1722, Decr. 12. The Moderator informed the Presbytery that there were Sum-

mons given to him as Minister of Drumelzier as also to the Ministers of Stobo, Dawick and Broughton, at the instance of Mr Murray of Stanhope, for Reduction of their Victual Stipend which Mr Murray was in use to pay. And Mr Gilchrist, Linton, as Moderator of the Presbytery was likewise summoned on that account albeit he was not at that time Moderator, and told him that the said Victual was a considerable part of the said Stipend, so that should the same be subtracted, there would remain no tolerable Stipend. That the said Victual is paid out of Kirk Lands and has been paid since the memory of man, and some of the said parishes rather need an augmentation of their Stipend. And craved the Presbytery would assist therein.

The Presbytery appoints the Moderator and Clerk to send the said Summons to Nicol Spence, Procurator of the Church, with an account of the said defences and to desire him in the Presbytery's name to take care thereof.

#### THE SCHOOL AND A MORTIFICATION.

1723, Jan. 16. Letter was received from Mr Russell Minister of Stobo that he was comforted on Monday last with the hopes of being at the Presbytery this day, but the day being stormy he durst not venture, and had sent enclosed the List of Papists in his parish; also the Mortification as desired.

William Chisholm being called, compeared and having heard the said Mortification read, said it was not written as dictated, for he said that he only dedicated so much to that use after his decease, and added that he ordered the said paper to be put in his wife's custody; but contrary thereto, Mr Russell took it away, and when he was recovering he desired it up from Mr Russell, but he refused to give it to him, and therefore he now desired it up from the Presbytery.

The Presbytery sent out Mr Walker, Kirkurd, and Mr Robertson, Eddlestone, to converse with him, who being returned, reported that he still designed the thing after his decease, and his wife's, in case he were then worth so much, and offered his obligation to that effect.

The Presbytery delays this affair till Mr Russell be present, and the Clerk to advertise Mr Russell to be present.

#### PAPISTS IN STOBO.

1723, Jan. 16. Thomas Sinclair tenant in Hillhouse; — Wauchope his wife; James, Francis, Margaret, and Helen Sinclair his children; Peter Donnie their servant-man.

1723, Feb. 6. William Russell, Stobo, gave his excuse for several absences, viz.: want of health, which was sustained.

Concerning William Chisholm's Mortification:—William Chisholm compeared, and the paper being read, Mr Russell said he read the paper to William before he subscribed it. Chisholm said that he did not doubt it being read, but he was not sensible at the time, and he desired the paper after it was subscribed, to be put in his wife's custody, and bade give it to her to keep. Mr Russell did not deny this.

Both were removed, and the Presbytery considering the whole affair, approved of Mr Russell's diligence, but seeing that William is now recovered and desires his paper and that he desired it to be given to his wife and no one else; . . . And it was put to the vote:—Deliver up the Paper to William Chisholm or Delay? And it was carried to Deliver. From which Mr Russell dissented and craved that his dissent might be marked, And the Presbytery considering what William had proposed, viz.: that if he were worth so much at his decease, or so much as was left, he would oblige himself to bestow it in behalf of a School at Stobo; and the Moderator was appointed to tell him to make good that proposal. Which was done, and the Paper delivered to him, and William promised to give the said Obligation to the Session of Stobo so soon as he recovered back his money from Mr Russell, which he designed should be at Whitsunday next.

1723, March 20, at Peebles. No exercise and additions this day, Mr Russell, Stobo, being absent, he being very tender in his health.

1723, April 18. Mr Russell, Stobo, sent an excuse for absence on several days the consideration of which was deferred.

#### THANKSGIVING.

1723, April 26. All the Brethren observed the Thanksgiving ordered by the Supreme Magistrate to be on the 25th inst., for the Ceasing of the Plague in France, and our preservation from it.

1723, May 10. Next meeting to be at Peebles the third Wednesday of June, and Mr Russell, Stobo, to have exercise and addition that day; concludes with prayer.

#### MR RUSSELL AGAIN.

1723. At Peebles 19th June. Mr Russell, Stobo, being appointed to have exercise and addition on James 1 and 8, after his discourse thereupon it was put to the vote. Approve of the same as an exercise and addition or not? And it carried in the negative, and he being called in this was intimated to him, and he was admonished to have it *in communi forma* time coming.

1723, July 19. A poor old man in Lyne parish recommended to all the Kirk Sessions for charitable supply.

1723, June. Several poor scholars and others recommended for supply.

1723. August 28. Next meeting at Stobo this day month for a parochial visitation, Mr Russell to preach and have the Session book ready, and to intimate the Visitation from the pulpit.

Concludes with prayer.

#### VISITATION AT STOBO.

1723. At Stobo Kirk. 25th September. Mr William Russell preached on Ephes. 6 and 17. The sword of the Spirit, &c., and was approved.

Mr Russell being told that the Presbytery was dissatisfied with his omitting to pray for King George *in expressis verbis*, answered that he prayed in these words—"Lord be gracious to all in authority over us, and in a special man to the King that rules over these lands. Give him thy judgments and thy righteousness to thy son." That on the last Presbytery day save one, he prayed publicly before them in the congregation *expressis verbis* for King George and the Royal family, and that none else could possibly be understood to be meant by him in his prayers.

Mr Russell answered the other questions thus:—He had only two elders, they were assisting him, they had not signed the Confession of Faith, for they had none provided for their subscription; they were circumspect and they kept family worship.

The west part of the parish had not attended Ordinances in their own Church for a long time past.

There were about three hundred communicable persons in the parish; and six papists; and no apostates to his knowledge.

He had no Decreet of Locality; but only a Horning which was equivalent thereto. The Presbytery appoints him to produce the same at their next meeting.

The manse had been valued, but that there were diverse things appointed and promised to be done to it which were not yet performed.

John Noble and James Falconer, two elders, next compeared, and five heads of families. Being asked if Mr Russell prayed *nommatim* for King George, they gave no distinct answer thereto.

They had one man who served as precentor, schoolmaster and church officer. They had no salary for a schoolmaster.

They had no Mortifications in the parish.

They jointly represented the ruinous state of the Church. The Session book was not yet ready. Appoints the same to be filled in and given to the Presbytery.

The Moderator was appointed to recom-

mend Mr Russell to get more elders and to provide a Confession of Faith for his elders to subscribe, and to apply to the heritors anent the fabric of the Church and manse, and if need were, to apply to the Presbytery thereanent. And appoint Mr Russell to apply to the meeting of the Commissioners of Supply in order to have the sum modified for a legal salary for a schoolmaster, in the parish of Stobo, in proportion to the valued rent of the parish, in regard that the heritors cannot be got to meet for allocating it by a proportionable stinting of themselves for the said salary. And all were exhorted.

John Broun, a poor and distressed man in Stobo, was recommended for charitable supply to the several Sessions.

Next meeting to be at Peebles this day month, and the day following for prayer and privy censures. And the Clerk to bring in the Minutes *in mundo* to be revised.

Concludes with prayer.

1723, October 23. Reference from the Session of Stobo anent Barbara W. of Peebles guilty in Stobo; and although three times summoned to Stobo Session, she had not compeared. The Presbytery appointed her to be summoned to attend the Presbytery next meeting,

#### STIPEND OF STOBO.

1723, October 23. Mr Russell, Stobo, presented as appointed his Letters of Horning dated 1718, as to his Stipend. It was found that the Minister of Stobo has thereby three chalders of victual, of the measure of Lintlithgow, two part meal, third part bear, and six hundred and fifty merks money and thirty merks for Communion elements.

Mr Russell stated that the Session book was not yet ready.

#### MR RUSSELL AGAIN.

1723, October 23. The Presbytery considering that at the parochial Visitation of Stobo Mr Russell, notwithstanding of recommendation by the Synod, and other Superior Judicatures and his promises and express engagements to pray in express terms for King George, the Prince and Princess of Wales and their children for ordinary, had omitted the same at their Visitation. Which the Presbytery having declared their dissatisfaction therewith, he gave his answers thereto. Notwithstanding thereof, the Presbytery considering therewith the dubious answers that the elders gave when interrogated thereanent, whence they could not construct that he ordinarily prayed for King George, etc., in his own congregation *nominatim*, and considering withal that at a former Presbytery when Mr Russell had

exercise and addition, he then only prayed for King George *nominatim*, but not for the Prince and Princess of Wales *nominatim*. They therefore appoint him in their name to be gravely rebuked by their Moderator, and appoints their notice of his omission in that affair to be recorded in their register in obedience to the Act of the Synod thereanent.

Mr Russell being called in, the same was done to him accordingly. Whereupon Mr Russell gave in a Protest against the rebuke of which the tenour follows:—

In regard that the words uttered by me in prayer before the Lord at the Visitation at Stobo appear to me most sound, orthodox agreeable to the Holy Scriptures, Confession of Faith, and Acts of this Church, and lest my silence should be construed as a condemning thereof, I judge myself obliged for these and other weighty reasons, moving me, and for my own exoneration to protest against their rebuke from this rev. Presbytery, with the utmost respect imaginable. William Russell.

1723, November 7. The Synod expressed approval of their diligence in the case of Mr Wm. Russell, Stobo; and their dissatisfaction with his Protest. And appointed this to be attested in their book.

1724, January 22. Mr William Russell of Stobo gave as his excuse for not having the Lord's Supper want of health; which was sustained.

#### COLLECTION FOR DISSENTING CONGREGATION.

1724, March 25. Collections to be made in all the congregations on behalf of the dissenting congregation at Carrickfergus to enable them to build a House for the Worship of God; also on behalf of Brampton.

#### POPEY: SCHOOLMASTERS: LIBRARIES.

1724, April 15. Letter read from the Commission of the General Assembly:—That a representation was sent to the Lords Justices in the King's absence, and their Excellencies were pleased to give orders to all Sheriffs and others to suppress Popish Schools and seminaries, to apprehend persons suspected to be trafficking priests, in order to their Trial; also to see the Letters of Orders of preachers or pastors who hold meeting-houses, of such as are not qualified in terms of the law.

Presbyteries also to take notice of schoolmasters disaffected to the Government. Also to settle schools where such are wanting according to the 4th Act of the General Assembly 1719. That the Lords have found by a Solemn Decision 6th February last, that if the heritors and Minister refuse or delay to present after due certification by intimation from the pulpit for that effect,

that then the Presbytery may meet and proceed to settle a schoolmaster.

A Library to be founded in each Presbytery.

#### THE SCHOOL.

1724, April 15. Appoints Mr Russell, Stobo, to lay before the Presbytery an Extract of the Commissioners of Supply anent settling a school in Stobo. And recommends ministers of parishes that have no schools to follow the directions in the fourth Act of General Assembly 1719 in order to have schools provided.

1724, June 10. A collection to be taken up in aid of the Scots Congregation at New York.

Another Collection also in favour of Duncan Mhor.

1724, July 29. A poor man who had lost the sight of both eyes recommended to all the Kirk Sessions for charity.

#### THE CHARM.

1723, June 16. The officer reported that he had summoned James Blair, who being called, compeared, and being asked what sense he had of the evil in suffering the Charm to be used upon his wife? and in his house by Margaret Drummond? He answered he was obliged to get the materials, but that it was against his will, and professed he was sorry that any such thing should have been done, and that he should never suffer the like to be done again in his house. Who being removed, the Session considering the said affair, found it to be very offensive, and he highly culpable in suffering it to be done. Therefore they appoint him to be Sessionally rebuked, and exhorted not to entertain any stranger in his house in time coming not having a testimonial.

#### STRANGERS.

With respect to the many strangers and vagrant persons who go without testificats, the Session appoints that none within the Bounds of this parish entertain any such more than one night, otherwise those that contravene the same shall be prosecute in an ecclesiastick way and intimation hereof to be made from the pulpit next Sabbath day.

June 30. By appointment of the Presbytery a Fast to be observed within the Bounds on Thursday next upon account of the great Drought.

#### COLLECTIONS.

1723. Collections made during September on behalf of a man who had his thigh broken; also on behalf of two men whose houses in Peebles were burned; also to build a meeting house for a Dissenting congregation in the north of England. (Brampton). December 3.

#### MORTCLOTH.

Three ells of plush to be bought to make a little mortcloth and serge to line it with. £17 9s. Scots was the total cost. 12s Scots to be paid for the use of the little mortcloth with two pence to the officer.

1724, August 26. Read letter from the Commission of the General Assembly referring to many matters, such as—Presbyteries to recommend for their Bursaries such hopeful students as have a knowledge of Irish (Gaelic); that there be more frequent Celebrations of the Lord's Supper; every parish to maintain its own poor; that in the case of the soldiery committing sin, that the Presbytery apply to the Commanding Officer; in parishes that contain more than one kirk, to consider whether one be enough for their need; that the Procurator of the Church will carry on Processes for settling schools in all parishes that require them; Processes also will be taken against those transgressing the laws against clandestine marriages; also for Recovering Mortifications for pious and charitable Uses; also for certain New Erections; the case of Mr William Venice lately Chaplain of a Scots Regiment is recommended for supply; and the Sentence of Excommunication upon a woman in the North is to be intimated from every pulpit in Scotland.

#### POPISH MEETINGS.

1724, October 21. Reply from the Presbytery of Peebles to the Letter from the Commission:—There are no Popish meeting-houses within the Bounds; there are no disaffected schoolmasters either; we are in course of planting schools where awaiting; all the Acts of the General Assembly are being observed; we have no libraries; none of us are deficient regarding Collections for Diurness; we shall take into consideration the case of the Fund for Ministers' Widows and Orphans.

1724, December 16. Stobo contributed on behalf of the Scots Congregation at New York the sum of £3 6s. Scots.

Every Minister to bring in half a crown on behalf of Mr Theodore Menius a German Minister.

#### MR RUSSELL.

1724, December 16. Mr Russell of Stobo underwent privy censures having been absent therefrom; and he gave satisfying answers; and all the Brethren expressed their satisfaction with him; and he was encouraged to go on with the work of the Lord.

1725, February 24. Collection to be taken up on behalf of the Harbour of Aberbrothock, by Act of the General Assembly.

#### THE SCHOOL.

1725, April 14. Mr Russell of Stobo stated that there was a salary modified for a

school at Stobo by an Act of the Commissioners of Supply but the same was not allocated, neither had he a schoolhouse.

1725, July 21. The Synod Burse due to the Lithuanian students is to be sent to the Collector in the Canongate.

The Synod Burse to the Lithuanian students amounted to £6 16s. 6d. scots which was the share of the Presbytery of Peebles.

The Presbyterial Burse to the same students amounted to £50 scots for one year.

1726, March 30. List given in by Mr Russell of Stobo of Papists in that parish:—Thomas Sinclair, tenant in Harrow; Margaret Wauchope, his spouse; James, Francis, Margaret and Isobel, their children.

Next meeting at Peebles April 13; concluded with prayer.

1726, March 31. A poor man in Newlands recommended to all the Kirk sessions for charity.

1726, April 13. Collection for a New Erection at Norristoun.

#### EPISCOPACY IN PEEBLES PARISH.

1726, April 13. Anent the Episcopal meeting at Winkstoun, both the Earl of March and the Provost of Peebles replied to the Presbytery that they would do all in their power to suppress the said meeting. This evidently because the Rev. Mr Lyon had been removed from his charge at Kinghorn for disloyal practices and did not come within the Toleration Act.

The Magistrates have since taken such measures as obliged Mr Lyon to leave this place.

1726, May 25. Mr Russell of Stobo craved a Visitation of the Kirk and Manse of Stobo which are ruinous. The Presbytery appoints the 23rd June next for that purpose.

#### VISITATION OF STOBO.

1726. At Stobo Kirk, June 23. Mr Russell, the Minister, stated that he had observed all the formalities necessary at a Visitation.

When the heritors were called, there appeared only Major John Hepburn, esquire, with a registrate factory under the hand of Mr Alexander Murray of Stanhope. He had provided workmen.

The brethren who were appointed to call upon Sir James Neesmyth found him not at home.

The workmen were now returned and gave in their report and estimate:—

Stobo Kirk, June 23, 1726:—For the

Manse of Stobo:—Kitchen raised as high as the high house, sand and lime, joisting, daills, nails, garrons, sarking, stair, a hewn chimney, two windows, slates and skailzie nails, rigging stones, plastering, pointing, harling, work at barn and stable, window in the hall, glass and work, window at stair head, carriage, etc., 673 lib. 07, 04 scots.

For the Kirk:—Sarking, daills for roof of Kirk, pointing Kirk Steeple and Choir, slates for the whole, rigging stones, work at the stair to the bellhouse, helping the porch walls, work, material, etc.; in all 421 lib. 00, 00.

Kirkyard dykes, three gates, etc., in all 156 lib.

Total over all 1250, 07, 04 lib. scots.

Presytery approves and appoints accordingly.

1726, June 23. End of Volume of the Presbytery Records.

1726, July 7. A Fast held this day by Proclamation of the King.

1726, August 3. Letter from the Commission of the General Assembly recommending a Collection in all the Congregations on behalf of a Bridge over the Dee at Braemar. Also stating that three new parishes had been erected in Strathnaver, and a new Presbytery there; and that along with the next two Presbyteries is erected into a Synod.

1726, August 3. Beginning of Volume of the Records of the Presbytery of Peebles. This volume ends on the 11th April, 1734.

1726, August 3. Mr Russell to speak to the heritors of Stobo and see if they will appoint a factor for uplifting the money for repairing the kirk and manse there and report.

1727, February 17. Collections appointed by the Synod to be taken up in all the parishes, on behalf of the two daughters of the late Minister of Mortoun in the Presbytery of Penpont.

1727, March 15. All the Ministers gave in contributions on behalf of Stephen Rumond, a distressed boy in Peebles.

1727, June 29. Collections appointed by the General Assembly on behalf of the Harbour at Banff; and also on behalf of some persons who had suffered by fire at East Barns.

1727, September. There is an annual Collection in all the Congregations on behalf of the Society for propagating Christian Knowledge.

#### A GRATEFUL SLAVE.

1727, September 6. Duncan Mhor, who was redeemed from Slavery, by the Synod appeared and thanked the members. His companion had died in slavery.

## DAWICK AND MEGGET.

1727, November 8. The Synod concurred with the Presbytery that Dawick be settled; and members were appointed to wait upon the Earl of Traquair or Lord Linton, and the Earl of March the only heritors in Megget in order to deal with them for their concurrence for a new Erection there. Both those Noblemen reported positively against a new Erection at Megget. The Kirk of Dawick was reported to have been vacant now for eight years. The Settlement of Megget having been found to be impracticable, certain members are appointed to wait upon Sir James Naesmith to entreat his concurrence in the Settlement of Dawick; and the Presbytery of Peebles was ordered to proceed with all convenient speed with the Settlement of Dawick.

The sacred tune Bedford is found in the Collection of William Weal who died in 1727.

The tune Huddersfield dates from the time of the Rev. Madan who lived between 1729 and 1790.

Stroudwater also a sacred tune dates from 1730.

1728, April 10. Fast to be held on Wednesday the 17th on account of the unfavourable seed-time.

## PIOUS PROCLAMATION.

1728, October 16. Read letter from the Commission of the General Assembly bearing that Copies of His Majesty's Pious Proclamation anent vice, &c., and the encouragement of piety and virtue, have been sent to each Presbytery, to be read from all the pulpits with exhortations. Care to be taken also for the extirpation of the idolatrous and superstitious practices of Popery, Schools to be settled in every parish. Ministers, probationers, and schoolmasters to sign the Confession, and Formula. Licences and Extracts of Ordination to be issued on Crown stamped paper. This Presbytery has no Library at their seat. Contributions to be made for the Harbour of Anstruther.

Collection also to be made for building a new Church at Enzie.

1728, March 5. Mr William Russell desired a Visitation of the kirk and manse of Stobo now more ruinous since last Visitation on June 23, 1726, there being no preparations made since that time. A Committee appointed to meet there for that end on April 16, and Mr Russell to make all intimations and to have workmen in readiness, and report.

## HERESY.

1729, March 26. Opinion of the Ministers of the Presbytery of Peebles as given to

their representatives to the General Assembly in the Case of Professor Simson:—That what the General Assembly has found relevant and proven, deserves the Sentence of Deposition; and notwithstanding what alleviations are offered, and what declarations he has given in to the last General Assembly, shewing himself to be sound and orthodox, yet it is not safe that he be entrusted any longer to teach in this Church, and therefore hope that the General Assembly will take such method, and pass such Sentence to prevent the same and promote the peace and edification of this Church as shall put a speedy end to this affair; and if this can be done without going further upon what remains in the Process, the Presbytery is humbly of opinion with all submission to the judgment of the General Assembly that this is the most desirable way of bringing this business to a safe issue.

## VISITATION OF STOBO.

Report of the Committee for Visiting Kirk and Manse of Stobo and offices:—

1729, April 16:—New hewn door to kitchen, five windows, glass, new door, etc., stanchels to the laigh windows, floor of easter garret, floor of room above cellar, six dozen cabers of Ash or Oak, timber, theiking, carriage, etc., 152 00 04. We adhere to the account given in to the Presbytery, June 23, 1726; with the foregoing additions.

More eiked to the above Account for lifting the pulpit to the south side of the kirk and for timber to make a head thereto and iron for putting up the same, and making a stair to the garret seven libs Scots.

The Presbytery find that it will take 159 4s more of additional reparations to the estimate given in on June 23, 1726, which was 1250 7 4, and being added to the same mounts to 1409 lib 7 8 scots to repair kirk manse, offices, kirkyard dykes, etc., of Stobo.

Mr Russell the minister, and Mr Gray, merchant, in Edinburgh, factor and uplifters of the said money.

1729, June 29. Letter from the Provost of St Andrews enclosing copies of Brieves from King George to the Ministers of the Presbytery appointing a Collection for building the Harbour of St Andrews.

## REPAIRS TO KIRK AND MANSE.

1729, June 20. Act for the reparation of kirk, manse, etc., of Stobo. It was stated that nothing had been done in that way after the Visitation of June 1726. The following stent was drawn up:—Earl of March's lands, rent 681 19 4, the sum of 392 00 11; Mr Murray of Stahope, rent 1594 18s the sum of 989 8 4d; Kirkland of Western Haprew rent, 45 lib, the sum of 27 18 3d.



## TEINDS.

1730, February 11. The Moderator had received a Summons as Moderator of the Presbytery before the Lords of Council and Session at the instance of Sir Alex. Murray of Stanhope. Also it was represented that Messrs Russell of Stobo, Wallace of Drumelzier, and Robert Broun of Dawick were also summoned as parties anent the Valuation of Teinds, etc. Appoints a letter to be written and signed by the Moderator to the Procurator and Agent for the Church anent the same, with the Summons enclosed, and in regard that Mr Walker of Kirkurd is to go Edinburgh this week he is to deliver the said letter to them.

1730, June 2. Collections for the newly erected Church and Manse of Polmont.

1730, August 5. Mr Russell craved a Visitation also of Stobo the reparations there being now finished. A Committee was appointed to go there on 17th September for that purpose.

Next meeting at Peebles September 9; closed with prayer.

## VISITATION OF STOBO.

1730, September 30. Regarding the Committee's Visitation of Stobo they found that the kirk had been repaired sufficiently only the porch on the outside being to pin and plaster. The cellar at the manse was yet to plaster, the reason being that the pend was like to fall. Mr Russell employed John Hyslop to take it down and was to pass from the plastering of the cellar that so John Hyslop might have payment of ten merks scots.

The kirkyard dykes are not yet done. Also the east end of the Manse is not thatched with straw, as likewise the middle wall in the garret is not pinned and cast with lime, also the stanchels of the lower windows are not in. The reason that the dykes are not done is that Sir Alexander Murray discharged him from digging clay on his ground. The Minister, Mr Russell, protested against this excuse. Further consideration delayed till next Presbytery day.

## WHO ARE TO CALL A MINISTER?

1730. Two parties ranged on hostile sides, were fighting their battles in the Courts of the Church. The one party who were the Moderates of their day contended that the Call to a vacant Church should be signed only by the heritors and Elders. The other party or popular section maintained that the Call should proceed from the whole heads of families belonging to the Congregation. The former went by the Act of 1690; the latter by that of 1647. This was but the beginning of a prolonged

controversy which had its issue in 1733 in The First Secession from the Church. The Ministers who seceded at that time were—Wilson of Perth, Moncrieff of Abernethy, Fisher of Kinclaven, and Ebenezer Erskine of Portmoak.

Communion or Rockingham was adapted by Edward Miller (1731-1807) Bozrah dates from about 1731.

## REPAIRS ON KIRK AND MANSE.

1730, December 2. John Middleton, wright, and John Hyslop, mason, in Peebles, undertakers of the reparations on Stobo kirk and manse produced a letter directed to the Moderator from Mr Russell minister of Stobo. It was to the effect that both had finished their work except kirkyard dykes, and stanchels of windows, and thack of the house, which Mr Russell had undertaken to do and retain the price of. Therefore the Presbytery might do in that matter as they thought best as Mr Russell had to be in Edinburgh on the day of the Presbytery meeting. The Presbytery thereupon appointed the foresaid workmen to be paid according, reserving the price of work not done. The obstacles for building the dykes not being yet removed.

1731, February 10. Mr Williamson of Chapelhill, and John Macmillan, chamberlain to the Earl of March, and Alex. Tweedie, factor to Sir Alexander Murray of Stanhope, compeared, desired that the reparations at Stobo Kirk and Manse be declared sufficient. And the Presbytery upon considering the report of their Committee of 30th September last, and the letter from Mr Russell of 2nd December found that the same was done according to estimate. Extracts given.

1731, March 22. Regarding the reparations of the Manse at Stobo, &c., the Minute is to be understood according to Mr Russell's letter of November 27 1730, wherein he undertook to do the stanchels of the windows and thatch and retain the price thereof for that end. Also the said Act does not comprehend the Kirkyard Dykes as being not yet built.

1731, April 14. Collection on behalf of Reformed Congregation at Copenhagen.

1731, July 21. Collection for our Protestant brethren at Kieydan, in Samogitia in Lithuania.

Contributions also recommended on behalf of a youth with a broken and shattered leg, one of a numerous family, and now at Biggar but lately within the Bounds, whose father is without means to satisfy the surgeons.

## MR RUSSELL AGAIN.

1732, April 2. The Clerk presented the draught of the Commission to their members to the General Assembly which was read and

approved. But Mr Russell of Stobo declining to sign the Formula prescribed by the General Assembly 1711, appoints the attestation of the said Commission to bear the same.

#### THE MINISTERS' GRASS

1732, April 12. On the petition of Mr Russell of Stobo a Committee was appointed to meet at Stobo on the 20th inst. to design grass for one horse and two kine yearly with faggage, fewel, fail and divot, and free issue and entry, out of the most commodious and best pasturage of the Kirklands lying nearest the Manse on the East side thereof, in possession of Sir Alexander Murray of Stanhope. The Minister to write to Sir Alexander Murray to be present; and both he and the Minister to have honest men present there that day.

1732, at Edinburgh, April 26. Read letter from Mr Russell of Stobo that there being nothing done by the Committee at Stobo on Thursday last, and that he had appealed but was unwilling to prosecute it and desired the appointment of a new Committee. The Presbytery called for the Report of the Committee appointed to meet at Stobo on the 20th April:—

The Committee had met, and there appeared Mr Archibald Murray, advocate, commissioned by Sir Alex. Murray of Stanhope. Mr Murray read the 21st Act of the third Session of the second Parliament ch. 2, and propounded the following defences:—1. That there was no evidence brought that the lands mentioned in the petition were kirk lands. 2. Though they were kirk lands, they are arable lands and have been arable for many years back, though of late for resting the ground they have been a short time grass, yet they are still arable, and the said Act of Parliament provides that in case the kirk-lands lying near the Minister's Manse be arable, the heritors are ordained to pay the Minister twenty pounnd scots yearly for the said grass of one horse and two cows. 3. Mr Russell hath already seven Soumes grass being in possession of three score ten sheep's grass upon the land which is more than the legal allowance and therefore there can be no more new allowance.

To which Mr Russell answered:—1. The lands are reputed to be kirklands, and if Mr Murray would produce his rights which alone can determine the matter they would be found to be kirk lands. But further it is evident that these are kirk lands by the possession by Mr Russell of grass for a horse and a cow out of these lands for thirty-one years past peaceably without any interruption. 2. Though they be arable for several years past, they have been grass and now common grass to the present tenant and not only so but the Cottars do likewise pasture upon them. 3.

It answers itself, for it does in no wise weaken his claim in regard as is already said and owned by Mr Murray, the grass is sheep's grass which can never hinder the law in his favour to take place for a horse and two cows' grass. It being not ours as already said, that he had possession of three Soumes in common with the tenants, especially seeing that Sir Alexander Murray hath enclosed upwards of a hundred bolls of victual sowing in the east town besides what he hath enclosed in the west town, and the ground desired by Mr Russell is not enclosed, and lies nearest to the Manse. And though it were designed as is desired by Mr Russell, it could be no hindrance to Sir Alexander to enclose the rest, and therefore the Committee inspect the ground, and call for the Countrymen here present, viz:—William Ramage, tenant in Hall Lyne, and James Girdwood in Steinton, and order them to design out of these lands, four Soumes grass in terms of the law especially seeing Sir Alexander Murray himself who should have been present, did on Saturday freely offer to Mr Russell four Soumes grass which he could not accept of seeing it lay not convenient for him in terms of the law, which plainly enervates the three allegations of the learned lawyer his procurator present.

The Committee had heard all the foregoing and the parties *viva voce* and were of opinion that the matter was of such consequence that they must refer it to the Presbytery to determine.

And Mr Russell had dissented and protested from this decision of the Committee and appealed to the Presbytery or the Synod.

The Presbytery approved of the Committee's diligence and conduct in this affair.

This day Mr Archibald Murray, advocate, being present presented a petition from Sir Alexander Murray pointing out that a Contract had been entered into between Mr Russell and Sir Alexander on 25th February. 1790, seeing that some part of the glebe would fall within certain enclosures Sir Alexander was making, to excamb such parts of the glebe as might fall within the enclosures for ground equal in quantity and quality, and this excambion to be at the sight of four honest men, and both had agreed to the excambion being ratified by the Presbytery. And Sir Alexander begged the Presbytery to consider the affair of the excambion along with Mr Russell's claim and Sir Alexander's Defences.

The Presbytery delayed till the last day of May; closed with prayer.

1732, April. Stobo's share of the Synod Burse is £1.

#### THE MINISTER'S GRASS.

1732, September 13. Alex. Tweedie, factor for Sir Alex. Murray of Stanhope,

coming late, the answer of Mr Russell was read to him anent the Soumes of grass. But Sir Alexander insisted that a Committee might be appointed for allocating Mr Russell's grass-land and inspecting the excambion of some part of the glebe.

Mr Russell proposed that this matter be delayed till next Presbytery day that he might have an opportunity of meeting with Sir Alexander or any other intrusted with his affairs before that time. To which the Presbytery agreed.

1732, September 13. As to the affair between Sir Alexander Murray and Mr Russell of Stobo, Mr Russell interrogated what he had to say in that business, replied that he having begun a Process for allocating his Soumes of grass in April last, and the season for grass being now over, he does not design at present to insist any further in that affair.

1732, December 27. Mr Russell of Stobo had met with Mr Charles Murray, brother to Sir Alexander Murray of Stanhope, anent his grass Soumes, but did not go in with their proposals. But he petitioned the Synod anent the same and produced an extract of the Recommendation of the Synod to the Presbytery which was read and is *in relentiis*.

1732, December 27. At Peebles. The Presbytery appointed both Mr Russell of Stobo and Alexander Tweedie, as factor for Sir Alex. Murray, to be present next Presbytery day.

1733, February 7. Stobo sent to the Royal Infirmary £5 5s. 8d. scots.

#### THE MINISTER'S GRASS.

1733, February 7. Anent the matter of the Soumes of grass at Stobo:—Alexander Tweedie, factor for Sir Alexander Murray of Stanhope, was present, and the Presbytery allowed also to be present the laird of Polmood who was brother-in-law to Sir Alexander. Alexander Tweedie stated that it was perfectly well known to the Presbytery that there was a Contract between Sir Alexander and Mr Russell for excambing a part of the glebe at Stobo, a copy of which was lodged in the hands of the Presbytery by Mr Archibald Murray, advocate at the Synod, in April last. And craved that the Presbytery would at once at the sight of honest countrymen and land-metsters get both the excambion and also the grass Soumes sett off in that ground next to Mr Russell's glebe, which is the west side of the Burn.

To which Mr Russell replied that no respect should be had to what was represented. (1). Because when this pretended Contract was put by Mr Archibald Murray, advocate, before the Committee of the

Presbytery at Stobo on the 19th April last, Mr Russell protested as he now does again against the Presbytery taking any notice or meddling therewith. Whereupon Mr Murray as he saw himself obliged in law, withdrew the same. (2). The Presbytery is directed by the Synod to set off Four Soumes grass according to law to Mr Russell, without any respect to the pretended contract. (3). There hath been no insisting by Sir Alexander Murray thereanent, until they see the Presbytery limited to the Four grass Soumes and so this present application is allenarly in view of keeping Mr Russell from the possession of what the law allows him to his great loss as it hath been already and to the manifest prejudice of his successors. And the Synod directs this Presbytery to sett off to him with respect thereto and this without prejudice to the said pretended Contract, it being altogether foreign and extraneous therefrom; and law being patent to the said Sir Alexander Murray and his factor to insist therein as they see cause. (4). As to the ground pointed out by Alexander Tweedie for the said Soumes, it is evident by ocular inspection and by Mr Russell's certain knowledge these thirty-one years past, that there was never sufficient grass for Four Soumes thereon. Therefore on all these accounts and others Mr Russell protests against the Presbytery having anything to do with the pretended copy of Principal Contract, and against the dilatory defences proponed by Alexander Tweedie against the Presbytery complying with the Act of the Synod.

To which Alexander Tweedie replied:—That there was no Protest taken by Mr Russell against the Contract at the meeting of the Committee so alleged, nor when Mr Archibald Murray gave in the Contract to the Presbytery in Edinburgh. And the Contract has lain still in the hands of the Presbytery ever since, under their consideration and has been several times insisted on, and thinks that the Presbytery should have as much regard thereto, Mr Russell being bound under a penalty of twenty pounds sterling by and at our performance. As to any Act of Parliament appointing grass Soumes, and as to the quality of grass offered, honest countrymen are the best judges. And in case Mr Russell should insist for the grass Soumes, separately as he hath done, the said Alexander Tweedie refers to Mr Archibald Murray's defences given in at the Committee thereanent. The said grass Soumes being offered to Mr Russell amicably only to come in to the terms of the Contract.

(1) Mr Russell replied that as to the first he refers to the Brethren present, and to Mr Archibald Murray. Mr Russell was not present at Edinburgh nor was he warned to come thereto, so could not protest. (2).

As to the Contracts being insisted on, it is certain that neither at the meeting at Manor in October last, nor since that day, hath there been insisting in that pretended Contract, so it is altogether out of doors, until Mr Russell be legally sisted before a Judicatory thereanent. (3). As to the pretended Contract, Mr Russell adheres to his Protest against which the Presbytery cannot proceed. And Mr Russell again insists that it is with the view of depriving him of the benefit of the law with respect to his grass. As to an amicable offer, it is unintelligible to any man of commonsense how there can be an amicable offer where the matter was *litis contestat* before the proper Judicatory.

The laird of Polmood offered to the Presbytery that when they pleased to appoint a Committee for inspecting the excambion and the grass Soumes together, he would give in a piece of ground more than the honest men's determination and over and above what should be thought needful. Mr Russell replied that this offer was of piece with the amicable offer previously mentioned and adhered to his Protest which lays an effectual bar in the way of the Presbytery or any other Judicatory of the Church to meddle in that matter until Mr Russell be legally sisted before them; the matter of the grass being the only subject of debate between the factor and Mr Russell, and the Presbytery being limited by the Synod thereto.

The Presbytery appointed a meeting at Stobo at ten o'clock on the 28th of that month, and all parties to compear, and Alexander Tweedie to have honest country men and metsters present in case the Presbytery require them.

Mr Russell protested and offered to dictate reasons at once which the Presbytery declined, as so much time had been taken up already and he can give them in within ten days.

#### THE MINISTER'S GRASS.

1733, February 28. Parties were summoned several times at the most patent door of the Church, but Mr Russell the Minister did not compear. The laird of Polmood and Alexander Tweedie both compeared for Sir Alexander Murray of Stanhope. A Protest from Mr Russell was read which had been given in to the Clerk against the Presbytery meddling with his glebe, when the Synod had appointed them to lay off the Soumes of grass only.

The laird of Polmood and Alexander Tweedie represented that on the faith of the Contract between Sir Alexander Murray and Mr Russell, Sir Alexander had been at the great expense in laying out his avenue both in the east side and west side of that part of the glebe, the excambion of which was

desired. And that they had men in readiness for designing the ground both for the excambion and the grass Soumes. They had also this day set Meaths how far they could allow the ground to be set off for the excambion on the east side of the Burn; and that they engaged to clear that ground of the houses; rubbish, stones and timber, all save the Old Tower to be afterwards considered. And as for what remains for the excambion and the Soumes they allowed the ground to be designed along Mr Sinclair's March on the west side above the high road, and as far north as the honest country men shall judge equivalent for the excambion. And it is to be marked that when the excambion is finished, the avenue dyke shall be Mr Russell's March on the south side. And when in setting off the ground on the west side the country men come above the Churchyard dyke in going northward, the bounds on the east side shall be along the stones laid down for a Park dyke by Sir Alexander. And this with all the additional terms formerly proposed and as they stand in the Minutes.

It was also offered by the parties that the Minister should have for the leading his fewel, either the old road or another equally convenient as also a gate on the north side of his glebe for access to his Soumes of sheep on the hill.

They engaged further to make up any damage the Minister may sustain by the proposed excambion taking place before he reaped the crops. They also offered clear entry from the avenue to the Church and Manse and that the value of the road be deduced from the value of the ground by the country men. And the Burn shall not be turned from its old channel so as to preclude the Minister from water.

Delayed till meeting at Peebles on March 21; and Mr Paton and Mr Walker to meet at Stobo and arrange matters for the Presbytery; closed with prayer.

In 1733 arose the Glassites, whose leader was the Rev. John Glass, Minister of Tealing.

#### DEATH OF MR RUSSELL, MINISTER OF STOBO.

1733. His record stands thus according to Dr Hew Scott:—William Russell of Slipperfield, formerly Minister of Morham, Called September 25, 1700. Admitted April 29 thereafter. Died March 13, 1733, in the 41st year of his Ministry. He married Helen, sister and one of the co-heiresses of John Hamiltoun of Prestoun, and had William, who succeeded him, Helen, Margaret, Grissell, James and John.

The Minister of Drumelzier, John Wallace, died the same year.

1733, March 21. The Brethren being informed of the death of their Brother, Mr William Russell, Minister of Stobo, on the 13th inst, appointed Mr Johnstoun of Lyne to supply Stobo on Sabbath first and declare the same vacant.

(Note.—Mr Russell was last present at the meeting of Presbytery at Peebles on the 7th February when his affair of the grass Soumes and proposed excambion at Stobo came up. He had been absent ever since.)

#### THE RUSSELLS OF SLIPPERFIELD.

On the heights above Kingseat rises the Polintarf or West Water, which flows into the Lyne. Upon this burn stand the Three Slipperfields—viz, the Ewe-Third, the Middle-Third, and Loch-Third. These belonged of old to Pennecuik of that ilk. Later, they belonged heritably to Mr William Russell, Minister of Stobo, eldest son of James Russell of Kingseat. The Loch-Third was the heritage of Robert Graham, descended from the Grahams of West-hall. Kingseat came into the possession of Colonel M'Dowal; and part of Slipperfield is the property of Mr Forbes of Medwyn. Besides the disappearance of the Russells from this part, other families also no longer have holdings in this neighbourhood, notably, the Lawsons of Cairnwood, and the Clelands of Stonypath. In 1627 the lands of Slipperfield belonged to Lord Holyroodhouse—a peerage created in favour of John Bothwell in 1607.

#### THE MINISTER'S GRASS.

1733, March 21. Alexander Tweedie, factor for Sir Alexander Murray of Stanhope desired the Presbytery to proceed with their Visitation of the glebe and grass Soumes of Stobo notwithstanding the decease of Mr Russell; and this the Presbytery agreed to do on the 11th April; and intimation to be sent to the widow of Mr Russell and his son William Russell, merchant in Edinburgh.

1733, April 11. Anent the glebe and Soumes of Stobo, the laird of Polmood appeared and Alexander Tweedie, factor for Sir Alexander Murray. But Polmood had no Commission but promised that if the Presbytery would proceed, there would be nothing done until he should procure sufficient warrant from Sir Alexander. Mr Russell, son to the late Minister, stated that he and Polmood had agreed that nothing be done until the croft be taken off, with which the widow was satisfied. The Presbytery then carried by plurality that they had power to proceed.

1733, April 11. Continuing the affair of the Stobo glebe, etc. The Presbytery unanimously agreed that Polmood and Alexander Tweedie shall declare in Sir Alexander's name that their proposal to sett off grass for a horse and two cows' grass together with

the excambion of that part of the glebe that falls within Sir Alexander's enclosures shall be without prejudice to the seven Soumes of sheep according to the Minister of Stobo's usual possession.

Polmood and Tweedie stated in reply that they had no particular instructions thereanent but would write to Sir Alexander. And they were willing that unless the Presbytery was satisfied with respect to the seven Soumes, that all they were about to do would be null and void in that case.

The Presbytery then agreed to give them till Lammas to obtain a declaration from Sir Alexander anent the seven Soumes grass; and that all their proceedings would become null and void unless the Presbytery was satisfied with what Sir Alexander declared regarding the seven Soumes that the Minister of Stobo was in use to possess; by and attour grass for a horse and one cow at least.

Four country men were then sworn and sent forth to report on the excambion and the four Soumes grass.

Mr Johnstoun of Lyne had supplied Stobo and declared that Kirk vacant. Mr Robert Broun of Dawick to supply Stobo next Sabbath.

1733, April 11. The four country men then came in and gave their report, Dated 11th April, 1733. Their names were—Thomas Saltoun in Bonnington, Thomas Borroman in Whitehaugh; Archibald Hall in Scotstoun; and John Kay in Ingleston Bridge. "We have according to our knowledge sett off the said Four Soumes grass and ground equal in value to what of the said glebe falls within the said enclosures, all lying contiguous together next ground to the remnant of the said glebe; and we have given allowance for a road to the Minister's fiewal to come through the said ground, sett off, and a gate is to be put upon the most convenient place for an entry. And we have set up stones round the whole—The first pit stone beginning at the end of the Manse-barn and crosses the Burn below the said barn and goes down the east side of the Old Tower to the outside of the planting of the highway till the foot of the kirk croft, and runs up the fifth ridge of the said croft, and from that up by the Thorn baulk to the head of Davies hill, and runs about the middle of a head ridge belonging to Mr Sinclair at the head of the said hill, and from that down the heugh near to the burn, and crosses the burn at the foot of two Butts belonging to Mr Sinclair and runs down upon a straight line to the park dyke that goes into the head of the Mansion yard.

1733, April 18. Upon reading the report of the countrymen at Stobo with respect to the excambion of part of the glebe and the

setting off the four Soomes grass, Mr Walker of Kirkurd informed the Presbytery that Archibald Hall, one of the countrymen, desired him to lay it before the Presbytery that it was communed among them and agreed to that the Park dyke should be built without the Marches set by them.

The Presbytery declares also that this is to be without prejudice to a Brae above the Minister's yard and a grass yard below it belonging to the Minister there which Sir Alexander Murray has planted; and appoints the Clerk to acquaint Alexander of that same.

1733, May 30. Mr Livingstoun of Traquair did not supply Stobo on account of his father's death at that time. Mr Broun of Dawick to do so on Sabbath first; and Mr Livingstoun on Sabbath four weeks.

#### THE PATRON AND THE VACANCY.

1733, May 30, at Peebles. Read letter from the Earl of Wigtoun bearing that he as Patron of Stobo was very willing that the parish should be settled with a sufficient well-qualified Minister who would be agreeable to the Presbytery. Therefore desired the Presbytery to invite Mr John Baird, probationer, to preach in the church, who was well recommended to him, and whom he hoped would be acceptable to all concerned.

The Presbytery invited Mr Baird to preach before them on June 27, and to bring his license and testimonials with him.

On a reference from the Minister and Session of Peebles, it was allowed to Agnes L—, who had confessed to immorality committed in the Parish of Stobo, to satisfy in that Parish of Stobo as she desired. But that parish being vacant, it was appointed that the one of the brethren who supplied Stobo was to rebuke her in the Session and appoint her to satisfy before the congregation,

#### A PROSPECTIVE MINISTER.

1733, June 27. Mr John Baird having produced his license and testimonials to some brethren, preached this day on 1st Epistle of John, 5th chap., verse 4.—“For whatsoever is born,” &c. His license was from the Presbytery of Biggar dated 25th January last, and his testimonial from the Presbytery also dated 5th June.

1733, June 27. Mr John Baird this day preached before the Presbytery.

Mr Baird, probationer, to supply Stobo Sabbath first and the last of July; and Mr Cooper late of Traquair to supply Stobo any Sabbath between these two Sabbaths, and to hold session there. And that Agnes L—, who hath confessed that she was guilty in Stobo, be summoned for the day that he

preaches there, and be sessionally rebuked, and thereafter be admitted to the place of public repentance to satisfy according to the Discipline of the Church.

July 26, 1733. Charitable Supply from all the Sessions recommended to Duncan Macintyre and Isobel Simson his spouse in Stobo, two old people whose house had been wholly consumed by fire.

1733, August 1. Appoints Mr Robert Broun of Dawick to supply Stobo Sabbath 8 days, and there to hold session and Agnes L— to be absolved,

Mr Alexander Robertson to supply Stobo Sabbath 20 days; and Mr Baird to supply it the Sabbath just before next meeting.

Contributions for Duncan Macintyre, an old man in Stobo burned out:—Eddlestoun, Lintoun, Newlands, Kirkurd, Lyne, Traquair, each two shillings sterling; Dawick half a crown; Peebles and Stobo each a crown; Tweedsmuir, Drumelzier, Manor and Innerleithen yet deficient.

Collection for a Bridge over the Stincher in Colmonell.

Mr Robert Broun of Dawick absolved Agnes L— before the congregation of Stobo as appointed.

#### PRESENTATION TO STOBO.

1733, September 12. Mr William Johnston, writer in Edinburgh, desired access to the Presbytery, and being admitted, presented a letter of Presentation from the Earl of Wigtoun in favour of Mr John Baird, probationer, to the Kirk and Parish of Stobo. He also produced a letter of Acceptance from Mr John Baird directed to the Moderator. All which were sustained.

#### FURTHER PROCEEDINGS.

Appoints Mr Paton of Newlands to supply Stobo Sabbath 8 days; and after sermon to call a meeting of the congregation and sound the inclinations of that parish with respect to their being settled with Mr John Baird, presented by the Earl of Wigtoun, and to report.

1733, October 17. Mr Paton of Newlands reported that he having preached at Stobo the people there were greatly inclined for Mr John Baird to be their Minister. Appoints Mr Baird to supply Stobo on Sabbath 8 days and Sabbath fortnight.

1733, Novr. 7, at Edinburgh. The Moderator presented a petition from the elders and others in Stobo delivered to him by Adam Wylie, one of the elders there, for the Moderation of a Call to Mr John Baird to be Minister in the Parish of Stobo.

The Presbytery appointed Mr Walker of Kirkurd to preach and moderate in a Call to be given to Mr Baird at Stobo on the 6th of

December; and that the Moderator, Mr Findlater, preach at Stobo on Sabbath 8 days, and intimate the Moderation of the Call; and Mr Bruce, Manor, to supply Stobo Sabbath 20 days.

1733, Decr. 12. The Presbytery appointed Mr Baird an exegesis *De veritate religionis Christi*, and a lecture on 1st Cor., 15th chap. for the 9th January; and to supply Stobo the first Sabbath of January: and Mr Hutcheson to supply Stobo Sabbath fortnight.

Next meeting at Peebles, 9th January 1734; closed with prayer.

#### THE MINISTER'S GRASS.

1734, January 9. Read letter from Mr Charles Murray, brother of Sir Alexander Murray of Stanhope, now proprietor of the lands of Stobo, bearing that now the season advances when the high road at Stobo should be completed, and he understands that the only difficulty remaining is in relation to some sheep's grass, which he is of opinion ought to be decided by lawyers chosen by each party, with an oversman if necessary. And in the meantime hopes that the Presbytery will consent to the highways being finished as this is the proper time to do it, and that he upon his word of honour wants only equity and justice, and desires to end everything in an amicable manner, and obliges himself to refer the matter of the sheep's grass to lawyers.

The Presbytery appointed the Moderator to write to Mr Charles Murray saying that the Presbytery looked upon the Minister of Stobo's right to the Seven Soumes of grass as unquestionable, and now that Mr John Baird had a Presentation and a Call to that parish, they could not make any step farther in the excambion until that settlement take effect.

1734, January 9. Collections appointed in all the Congregations on behalf of several persons whose houses were consumed by fire in the Old Town of Peebles.

Stobo gave £3 17s 4d.

Mr Gilbert Hutcheson of Innerleithen had not supplied Stobo.

1734, at Peebles. February 6. Both Mr William Wallace and also Mr John Baird had exercise on James II and 22 and 23 respectively and were approved.

1734, February 27. And Mr Baird had his popular sermon on 1 John, 5 and 12, "He that hath the Son." And were both approved.

1739, February 27. The Presbytery appoints the 20th day of March for the Ordination of Mr William Wallace at Drumelzier; and Mr John Broun of Dawick to supply Drumelzier on Sabbath first, and serve the edict; and Mr Hutcheson of Innerleithen to

preach the ordination sermon that day.

1734, February 27. The Presbytery appoints the 21st day of March for the Ordination of Mr John Baird at Stobo; and Mr Cooper, late Traquair, to supply Stobo on Sabbath first, and serve the edict, and Mr Johnstoun of Lyne to preach the Ordination sermon that day.

Moderator closed with prayer.

1734, March 21. Ordination of Mr John Baird. No objectors appeared at the most patent door of the Church when called for.

Mr Alexander Johnstoun, Lyne, preached the sermon on Matthew 10 and 16, "Be ye therefore wise," etc.

And after Mr Baird had answered all questions under Act 11 of General Assembly 1711 the Presbytery along with the correspondents did by solemn prayer and imposition of hands ordain and set apart Mr John Baird to the work of the holy ministry in Stobo. And in testimony thereof did give him the right hand of fellowship. And the elders and heads of families testified their willingness by taking him by the hand.

And he was afterwards received as a member of the Presbytery; the Moderator closed with prayer.

The correspondents were:—Mr Simon Kellie of Glenholm, Mr James Wilson of Symington; Mr John Bowie of Dolphintoun; Mr Robertson of Skirling; Mr George Lindesay of North Leith; Mr Robert Jack of Biggar. Alexander Williamson of Chapelhill, Bailie Mossman, James Kellie, Alex. Gibson and Thomas Ramage, elders.

Mr William Wallace acted as a member of the Presbytery.

Both Mr Wallace and Mr Baird signed the Confession of Faith; and the Formula 1711.

#### JOHN BAIRD, TENTH MINISTER OF STOBO.

1734. He was presented by the Earl of Wigton. He died Father of the Church, 4th April 1795, aged 86, in the 62nd year of his Ministry.

The parish of Drumelzier was filled up also in the same year by the Presentation of William Wallace, son of the preceding Minister. He lived to be 79, dying in 1786.

1734, April 11. End of Volume of Presbytery Records.

† 1734, May 29. Beginning of new Volume of Presbytery Records; continued down to October 5, 1752.

1734, July 3. Fast to be observed on the first Wednesday of August by Act of the Commission of the General Assembly.

A poor woman to receive a collection from each of the Ministers.

Collection to be taken up by Act of the

Synod on behalf of the Orphan Hospital, Edinburgh.

1734, August 21. Petition from James Orawford on behalf of the orphan child of his sister both of whose parents are dead, which child he had maintained at his own charges for a year, and craving supply for it. The Presbytery consider that the child's parents resided in Stobo where also it was born, so the child according to the custom of the country ought to be maintained by the Kirk Session of Stobo. But that as the poor's stock in Stobo is small, the Presbytery recommend the child to the charity of the various Kirk Sessions.

1734, October 2. Stobo gave in on account of the Bridge of Stincher four shillings and ninepence.

1735, January 8. Stobo contributed to the Orphan Hospital, £9 Scots.

1735, at Peebles. February 5. Mr John Baird gave excuse for not having exercise and addition this day; which was sustained. It was continued on him.

Mr Hunter of Polmood sent a letter to the Presbytery desiring that the Presbytery would appoint a meeting at Stobo as soon as possible, to get the affair of the excambion of part of the glebe of Stobo which has been so long delayed, finished and brought to an issue.

The Presbytery appointed the 26th for that purpose.

#### THE MINISTER'S GRASS.

1735, February 26. The Laird of Polmood was personally present with the Presbytery. The Minute of the Presbytery relating to the affair of the Excambion of part of the Glebe of Stobo was read in his hearing. And after some communing it was proposed that the Presbytery should go forth with the said Mr Hunter in order to inspect the grounds formerly excambied, and four Soumes grass set off and designed for the Minister of Stobo in lieu of that part of the said Glebe that is to fall within Sir Alexander Murray's Inclosures, and a horse and cow's grass formerly possessed by the Minister in common with the tenants of the East town of Stobo.

Which being done, Mr Hunter of Polmood, brother-in law of Sir Alexander Murray, offered to put Mr John Baird, Minister, instantly in possession of the grounds and grass excambied and set off, as saidja, and to get the said excambion ratified and confirmed by the proprietors of the lands of Stobo to the satisfaction of the Presbytery, and in order to the said Presbytery and Mr John Baird's further security proposed that a Minute of agreement should be presently drawn and made binding on himself to get the affair of the excambion fully ratified in all the Articles and conditions thereafter

recorded in the Minutes of the Presbytery.

Which Minute of agreement being drawn up and read in the hearing of the Presbytery they were satisfied therewith, and the said Minute being signed by both parties concerned, as also by the Moderator of the Presbytery, was put into the hands of the Clerk for conservation until Mr Hunter get the same ratified and confirmed by the proprietor himself.

1735, at Peebles. April 2. Mr John Baird of Stobo had exercise and addition on James 2 and 26, and was approved.

#### REDEEMING A SLAVE.

1735, July 2. Act and Recommendation by the General Assembly for a voluntary Contribution for the Redemption of William Dowel, a slave at Algiers. Also a Collection on behalf of the Protestant Congregation in Virginia. Also an Act appointing a Fast on Thursday, August 7.

1735, October 8. Thomas Thorburn to obtain relief from all the Kirk Sessions.

1735, November 11. The amount of the Synodical Burse of the Presbytery for thirteen Ministers was £6 16s. 6d. scots.

1735, November 13. The Ministers to warn their Congregations against a pamphlet entitled "The Assembly's Shorter Catechism revised."

1736. The sacred tune Bangor occurs in the Collection of William Tans'ur, 1736; also Colchester.

1736, July 7. Mr Simon Kellie represented to the Presbytery that they had formerly agreed to pay the debts of William Gillies, a madman in there midst, now deceased; and that their was a sum of £20 owing by them. The Presbytery appointed the Clerk to apportion the amount of the various Kirk Sessions.

The Presbytery appoints a Fast for the 14th on account of the drought, also the many growing evils and defections.

1736, August 18. Collection on behalf of the late Minister of Garvey.

#### PAPISTS IN STOBO.

1736, Decr. 8. Mr Thomas Sinclair tenant in Harrow, — Wauchope his spouse, Helen Sinclair their daughter.

The above list to be sent to the Agent with the note that Popery is not increasing as far as they can learn.

1739, March 8. Mr John Baird, Minister of Stobo, craved a Visitation of the Church, Manse, and Offices there, all very much in need of repair. He also represented that Mr Charles Murray, now proprietor there, being in the country, it would be convenient that he were conversed with anent the ratification of the excambion of the



Glebe, and some other things relative thereto which have never hitherto been done.

The Presbytery appointed Thursday, 14th April for the purpose, and appoints Mr Baird to carry out all formalities connected therewith.

1739, April 14. Visitation of Stobo. All the heritors compeared, viz.:—Mr Charles Murray proprietor of Stobo; Mr William Montgomery (Montgomery of Macbiehill), factor for the Earl of March; and George Broun portioner in Wester Happlew. The workmen were sworn and sent forth to estimate the repairs on Church, Manse, and Offices.

Kirk and Bellhouse.....	£16 16 00
Manse, Easter gavel and back wall not sufficient, to be taken down; lime, sand and stones, helping a bulge in the forowall, altering three windows in front, trees for couples, 4000 slates, rigging stone, joists, daills, glass for the windows, service, &c.,	£602 04 08
Officehouses— .....	£236 18 00

Total for all their operations, £855 10 8

Deduct the value of the old wood at 24 pounds Scots. and the sum is £831 18 8 Scots.

Mr Baird proposed that as the Earl of Wigtoun; patron of Stobo, had disposed to him the half-year's vacant stipend for defraying his charges during the vacancy, and the expenses of his ordination dinner, he was willing to free the heritors of the estimate of the Officehouses, and perfect them on his own charges, being the sum of £595 and 8d Scots to be paid by them. The Presbytery appoints accordingly.

#### BOUNDARIES OF THE EXCAMBION.

The Presbytery along with Mr Charles Murray went forth and inspected the grounds of the Excambion, and were satisfied therewith; and an agreement was drawn up and signed by Mr Charles Murray and Mr Baird and the Moderator. (Mr Charles Murray was brother german to Sir Alexander Murray.)

The first pitt stone beginning at the end of the Manse Barn and crosses the burn below the said barn, and goes down the East side of the old Tower to the outside of the planting of the highway till the foot of the Kirk Croft, and runs up the fifth ridge of the said croft, and from that up by the thorn baulk to the head of Dobie's Hill and runs about the middle of a head ridge belonging to Mr Sinclair at the head of the said hill, and from that down the heugh near the Burn, and crosses the burn at the foot of two butts belonging to Mr Sinclair, and runs

down upon a straight line to the park dyke that goes into the head of the Mansion-yard, and that in lieu and place of that part of the old glebe after mentioned disposed by Mr John Baird, and likewise in lieu of a horse and cow's grass as the same was formerly possessed by the deceased Mr Russell and his predecessors.

And the said Mr Murray grants in complement to Mr Baird and his successors a piece of ground lying at Dobie's Hill, adjacent to the other from the corner of the dyke to a pittstone set this day which is on a straight line with the glebe dyke, that is to run to the East town park dyke, which Mr Murray obliges himself to enclose with a park dyke as the rest of the glebe is.

And that without prejudice to the seven soumes sheeps grass formerly possessed by Mr Russell, and now possessed by Mr Baird.

And Mr Murray obliges himself to build a dyke round the whole glebe, and soumes grass above meithed and marched which is to be built on Mr Murray's property outside the pitt stones before 2nd April next; and to make a gate at the head of the glebe for an entry for leading the Minister's fawal and divots and his access to his sheeps' grass on the hill. And the Burn shall not be turned from its old channel so as to preclude the Minister of water.

Next meeting at Peebles to be on the 2nd of June, being the 8th. The Moderator closed with prayer.

#### THE SECESSION.

1737. By the year 1737 the Seceder numbered eight members in all, and called themselves The Associate Presbytery. They were finally deposed from the Ministry of the Church of Scotland in 1740. The Sentence was purposely deferred until the afternoon of May 15—the Term Day, in order that the deposed Seceders might have a right to the Stipend of the preceding half-year. For eight years the Seceders had been allowed to occupy the Churches and draw the Stipends; though during the whole of that time they had heaped calumnies on the Church, and had gloried in their separation from it. In order to promote their return, the Church in her Assemblies had conceded point after point, maintained by the Seceders by way of conciliation. Never did church or corporate body humiliate itself as the Church did during all those years; but all to no purpose; they preferred to pose as martyrs and enjoy monies and roof-trees of that Church whose hospitality they abused. — (Cunningham.)

1737, July 28. Voluntary Collection to be made by Act of the Assembly for the Surgeon's Hospital, Edinburgh. Collection also to be taken on behalf of the Minister of Clyne.

1737, July 28. Mr Baird of Stobo represented that it was the desire of Mr Charles Murray that the Presbytery would make an Act for the more effectual payment of the several proportions due by the heritors of Stobo for repairing the Church and Manse. Mr Baird appointed to furnish the Clerk with an extract of the valuation of Stobo for that purpose. And Robert Hunter of Polmood living in the parish of Stobo, and Mr Baird be appointed factor conjointly for uplifting and employing the same.

Next meeting to be at Peebles the last Wednesday of August, the last day of the month. The Moderator closed with prayer.

1737, August 31. Act for repairing the Church and Manse of Stobo, August 31, 1737:—

The heritors were due the sum of 505 pounds and 8 pennies scots for the above repairs. Payable thus:—

Sir Alexander Murray's lands valued at £1594 18. the sum of £417 14 6; Earl of March's lands rented at £631 19 4, the sum of £165 10 6; George Brown, portioner in Haprew, his lands rented at £45, the sum of £11 35 8d.

1738, April 5. A small Committee appointed to meet at Stobo on the 20th inst., to inspect the reparations now completed there with a view to paying the contractor. Mr Baird to make all intimations to the heritors that they have workmen, &c., in readiness.

Next meeting to be at Peebles the last day of May; the Moderator closed with prayer.

Report of the Committee that visited Stobo, April 20, 1738:—

The mason's part of the Manse was done according to contract except the bulge in the forepart of the wall which will take four pound ten scots; also a window in the back wall of the easter room which will cost eight pounds scots; and further that it cannot be declared sufficient until it be harled.

Kirk and Officehouses declared sufficient.

The wright-work, slate, and glazier work sufficient except three windows which want whitening which will cost six shillings scots; also for helping the east garret window, four shillings scots; also wanting—one new case for the west garret window, at eighteen shillings scots; also one new window for the trans of the second story at two pound eight shillings scots; one new window for the trans of the low storey, one pound sixteen; and several other smaller defects.

Kirk and Officehouses sufficient,

The Presbytery delay further consideration till next Presbytery day.

1738, July 19. Collection by Act of the Assembly on behalf of the Royal Infirmary Edinburgh.

1739, February 21. Collection to be made for the Harbour of Dunbar, by Brief from King George.

#### THE SECESSION.

1739, March 27. The Presbytery of Peebles taking into their serious consideration the Dismal Effects that have, and may follow upon the disorderly practices of the Seceding Brethren, and others pretended to be licensed by them, within their Bounds, who have turned numbers of people from attending Ordinances at their own Churches, and thereby filled their minds with causeless prejudices at their Ministers, and things that lend to strife and contention, have promiscuously dispensed Sealing Ordinances to people without certificates from their own Ministers, and have ordained Elders; this Presbytery therefore doth overture that the General Assembly, in their great wisdom, would fall upon some effectual method with them for restoring the peace and order of this Church, and for recovering our authority and discipline; as they wish to promote the peace of this corner, and the success of our labours in the holy Ministry.

1739, August 1. Collection to be made for the inhabitants of Bobi and Villar; also, collection for the relict of Mr Arch. Muir.

1739, Decr. 12. Collection to be made for the Royal Infirmary.

#### THANKSGIVING.

1740, June 18. A Day of Solemn Prayer and Thanksgiving appointed by the Presbytery to be held on Thursday, 3rd July. It is specially for the seasonable rain whereby the fruits of the earth had been greatly refreshed after they seemed to be in the greatest hazard of perishing by the long drought and cold weather. The Ministers also implored a continuance of the Divine favour until the year had been crowned by God's goodness by being granted a plentiful harvest; also that the Arms of King George might be prospered until the War shall issue in a safe and honourable peace.

1741, January 21. Letter from the Commission of the General Assembly:—Considering the great dearth of victual and other necessities of life, the Commission recommends to Presbyteries to be exemplary in acts of charity in their respective bounds at this time of scarcity, and to excite their people for the relief of the poor and needy, and to use all proper means for making the same effectual. And in parishes where money is lent out at an annual rent, that part thereof be raised for the end aforesaid. There was also a Proclamation, by the King

to the same effect. Act and Recommendation of the Assembly for a Collection for a Bridge over the Yarrow.

1741, July 11, Thursday. A Fast appointed on account of the abounding sins of the times.

1741, At Peebles, September 16. There was no exercise and addition this day for which Mr Baird gave excuse; continues the appointment on him.

#### THANKSGIVING.

1741, October 21. A Solemn Thanksgiving to be observed for the following reasons;—“The remarkable goodness of Almighty God, in granting such a plentiful increase of the fruits of the earth, after it had pleased His overruling Providence for two years before to visit us with scarcity of bread, by which the prices of all necessaries of life were raised to a great height, the poor in danger of perishing from want, trade and business much discouraged, and persons in all ranks in great difficulties to live; and that when the season of the year was so far gone, as that with the appearance of drought, the fruits of the earth seemed to be in danger of perishing again.”

Reference was also made to the fact that after the plentiful harvest all ranks were plentifully supplied with bread and food for man and beasts. And that even amid the scarcity, victual had been supplied from foreign parts, and private persons and societies had contributed for the relief of the poor during the time of scarcity.

It was also implored that the War in which we are engaged be brought to a safe and honourable peace, the liberties of Europe be preserved, and the interest of the Protestant religion be preserved.

#### REVIVAL: THE BLACK DWARF.

1741. The great Revival throughout Scotland by George Whitfield. In this year also was born at Easter Haprew within the parish of Stobo one destined to an immortality through the pen of the magician Sir Walter Scott:—David Ritchie the Black Dwarf. He spent most of his adult life, however, at Woodhouse, in the parish of Manor adjoining. His orbit also touched at one or two points that of another famous man, as Bowed Davie was attended when ill by the celebrated Peebles Doctor, Mungo Park, the African Explorer.

#### FIRST SECESSION—Now EXTINCT.

The Parish of Manor having become vacant, in 1742, the Earl of March as patron, presented Mr Andrew Plummer, probationer. Only three persons in the parish could be got to sustain it, and both the Presbytery and the Synod refused to sustain the appointment.

The General Assembly also decided that in the circumstances they could not proceed to the Settlement of Mr Plummer in Manor. And letters were appointed to be written to the Earl of March and his curators entreating them not to insist on the Presentation in this case.

In consequence, a number of the parishioners withdrew from the Church of Scotland and associated themselves with the congregations of the Secession, of Stow and West Linton.

At the Breach in 1747, a considerable portion of the Seceders in Manor Peebles, and Eddlestone, adhered to the General Associate (Anti-Burgher) Synod, and with those in the parishes of Penicuik, West Linton, and Currie, helped to form the Congregation of Howgate.

#### THE STIPENDS OF VARIOUS PARISHES.

1742, October 6. The following is a just Account of the Stipends of this Presbytery—

Tweedsmuir :—£55 10s. 1d and one-third.

Drumelzier :—By Decree of Locality, £58 6s. 8d. Item of feu duties, 14s 1d and one-third; in whole, £59, 0s. 9d and one-third.

Lintoun :—£61, 2s. 2d, and two-thirds.

Lyne :—£56 7s. 9d, and one-third.

Innerleithen :—£43 13s. 4d. Item, of oatmeal 18 bolls, 2 pecks, which being converted at 80 lbs scots per chalders, amounts in whole to £17 10s 11d. Total, £51 4s. 3d.

Stobo :—Of money, £36 2s. 2d, and two-thirds. Item, three chalders victual of which two parts meal and third part bere, converted at eighty pounds scots per chalders is £20. In whole, £56 2s 2d, and two-thirds.

(N.D.—No more returns of Stipends are given.)

#### THE GREATER EXCOMMUNICATION.

1743, September 14. The Sentence of the Greater Excommunication upon a probationer, and upon a man and a woman, appointed to be intimated from all the pulpits in Scotland.

#### FAST DAY.

1744, April 4. A Day of Fasting and Humiliation appointed for the 11th inst. The reasons assigned were:—That War had been declared against these Kingdoms by France and Spain; lamentable divisions among us; that many sins prevail in all ranks; our thankfulness for so many blessings; also the storminess and severity of the season; and the danger from so many enemies rising up against us.

#### PARAPHRASES.

1744, August 15. Produced a letter from

the Committee of the General Assembly which was appointed to paraphrase or translate into verse, passages of Scripture for public use.

#### THANKSGIVING.

1744, November 7. The 28th November to be appointed as a Day of Solemn Prayer and Thanksgiving on account of the late Harvest in which, although we were threatened with entire destruction of the fruits of the earth by rotting rains, yet by favourable weather the greater part had been remarkably preserved.

#### THE SCHOOL.

1745, March 27. Mr John Baird, Minister of Stobo, represented that the parish of Stobo was wholly destitute of a legal school, and had never been hitherto provided with a legal salary for the maintenance of a schoolmaster. He craved the Presbytery to have this amended. The Presbytery appointed their next meeting to be at Stobo on the 17th April for that end; Mr Baird to make all intimations, &c.

1745, April 17. When the heritors were called from the Church door, none of them compeared; but there was produced a letter from Sir James Naesmyth of Posso, signifying his willingness to pay his proportion of a hundred marks yearly salary to a schoolmaster, but in regard the lands belonging to him now annexed to the parish of Stobo are not separately valued, he promises to apply to the Commissioners of Supply for that effect that his proportion of the salary may be ascertained.

A letter was also produced from George Brown, portioner in Happlew, a heritor in Stobo testifying his willingness to concur in the same and pay his proportion of a hundred marks. Most part also of heads of families compeared and testified their willingness to have a schoolmaster. The Presbytery considering that the major part of the heritors did not compear; and that the lands of Dawick annexed to Stobo were not valued separately from the lands of Dawick annexed to Drumelzier, the Presbytery appointed a Deputation to wait upon the Commissioners of Supply and lay before them a petition for that effect; and report.

Mr James Geddes, younger, signed the Formula for Ruling Elders by Act of General Assembly, 1694. The Moderator closed with prayer.

#### SCHOOLMASTER'S SALARY.

1745, June 19. The Petition from the Presbytery had been given in on the 17th May to the Commissioners of Supply, and the salary of a hundred marks was then modified by them.

#### THE FORTY-FIVE.

1745, Saturday, Novr. 2. Peebles on the afternoon of this day was visited by a detachment of the Highlanders under the command of Lord George Murray, who were taking part in the Rebellion of the Forty-Five.

Robert Chambers thus picturesquely describes the invasion:—"The sun was setting as the first lines devolved from the hills which environ the place on every side, and throwing back a thousand threatening glances from the arms of the moving band, caused alarm among the peaceful townsmen who had only heard about the Insurrection and its agents to make them fear the worst from their visit. Contrary to expectation, the mountaineers neither attempted to cut their throats nor violate the property of the inhabitants. The leader demanded payment of Cess on pain of military execution, and little parties calling on various householders within and without the town requested such supplies of provisions as could properly be spared, with the alternative of having their houses given up to plunder. But scarcely any incivility was shewn at the outset."

On the following day (Sunday), the Highlanders caused all the mills to be set agoing, in order to have sufficient meal ground in time for resumption of the march by Stobo and Tweedsmuir. A memento of their passing through Stobo parish may be seen in Stobo churchyard where the sculptured effigy of a Highlander on a tombstone attests the lot of some exile below. The name of the hill-path that crosses the Watershed between Stobo and Manor—"The Deid Wife"—is said to refer to the camp-follower, or faithful companion, of one of the same band whose body remained behind to guard the pass while the Cause went marching on.

Two sacred tunes of this period are Batty, and Cassell.

1746, at Peebles, March 19. There was no exercise and addition, as Mr John Baird of Stobo was indisposed. Continues the appointment upon him.

#### A FAST.

1746, April 16. A Fast held this day on account of the continuance of the present unnatural Rebellion. That God would preserve the people against all attempts made by a Popish Pretender and his adherents at home and abroad, to deprive us of our rights and privileges, that the Rebellion may be suppressed, and King George and all the Royal Family be preserved; and for success for the King's arms by sea and land.

#### BATTLE OF CULLODEN.

1746, April 16. This was the last Battle fought on British soil; here the Stuart Cause

was lost for ever. As almost the whole Episcopal Denomination was Jacobite, the suppression of the Rising was followed by legislation against the Episcopalians as almost to exterminate them altogether in Scotland.

In the same year, 1746, the Associate Synod came to the decision that the Burgess Oath could not be taken by members of their Body. But they were not unanimous, so a Division occurred among them into Burghers and Anti-Burghers. The point at issue was:—“What is meant by the true religion professed within the realm, and authorised by the laws thereof?” (As mentioned in the Burgess Oath.) Thus did the Secession breed Secession.

#### WIDOWS AND ORPHANS.

1746, April 23. In reply to a letter from the Commission of the General Assembly, for the Relief of the Indigent Widows and Orphans of the Church not otherwise provided for, the Presbytery replied that within their Bounds there is but one such Widow, Christian Young, relict of Mr Archibald Bruce, Minister of Manor, having four young children, two of which are but young, and the widow in very straitened circumstances.

1746, At Peebles. August 13. There was no exercise and addition for which Mr Baird of Stobo gave excuse. The appointment was continued on him.

#### DISCIPLINE.

1746, October 8. Reference from the Kirk Session of Stobo:—Helen P—— had confessed guilt with Alexander W—— who had absconded. The Presbytery appointed him to be summoned from all the pulpits within the Bounds, to answer the Session of Stobo, on Sabbath three weeks.

Next meeting at Peebles on the third December, and to-morrow for prayer and privy censures. The Moderator closed with prayer.

1746, December 3. The Brethren reported that Alexander W—— had been summoned from their pulpits as appointed. Appoints Mr Baird of Stobo to take Helen P—— upon satisfaction before the congregation of Stobo according to her confession.

#### THE FIRST LEGAL SCHOOLMASTER.

Mr John Baird of Stobo reported that there was a legal salary settled in the parish of Stobo for a Schoolmaster by the Commissioners of Supply. The heritors had chosen Alexander Tweedie to be Schoolmaster there; and he was present for examination. He was called in and produced a certificate under the hand of Provoost Halden as a Justice of the Peace, of his being qualified to his Majesty King George. He acquitted himself to the Brethren in the Latin tongue, in

the Classics, and in Arithmetic and Writing. He subscribed the Formula for Schoolmasters, and the Moderator enjoined him to diligence and faithfulness in his office.

Next meeting to be at Peebles on Wednesday the 28th January 1747. The Moderator closed with prayer.

#### THE CHURCH REQUIRING REPAIR.

1749, January 25. Mr John Baird of Stobo represented that the Fabric of the Church of Stobo was not in good repair. The roof of the Church needed slates, and the walls of the Church and Steeple wanted several reparations. He therefore craved that a Committee would visit Stobo and inspect the same. The Presbytery appointed several Brethren to meet at the Church of Stobo on the 6th April for that effect. Mr Baird to make all intimations, and that the heritors have workmen in readiness.

Report of the Committee that met at Stobo, April 6, 1749:—Of the heritors, compared Charles Murray of Stanhope, and Doctor George Grieve, factor to the Earl of March.

The workmen went out after being sworn and inspected the Church as to what reparations were needful:—lime for harling the steeple, sand, tows, deals and trees, mending the skews of the Church, ten cart-loads of clay for “beamfilling the said church,” lime, sand, harling the walls of the Church where there were breaches, mending the doors, &c.; total, £24 05 02.

Slater work, £24 14 04, in all £208 19 06 sterling.

Approved by the Presbytery.

The Presbytery considered the Overture from the Assembly agent Sermons on the Principles of the Reformation and Revolution, and were of opinion that Ministers should instruct their people thereon, but on certain days only. Next meeting 7th June. Moderator closed with prayer.

#### PATRONS AND TITULARS.

1749, October 25. Patron of each Parish in the Presbytery, and the Titular of the Teinds (to whom the Teinds had been gifted or granted):—

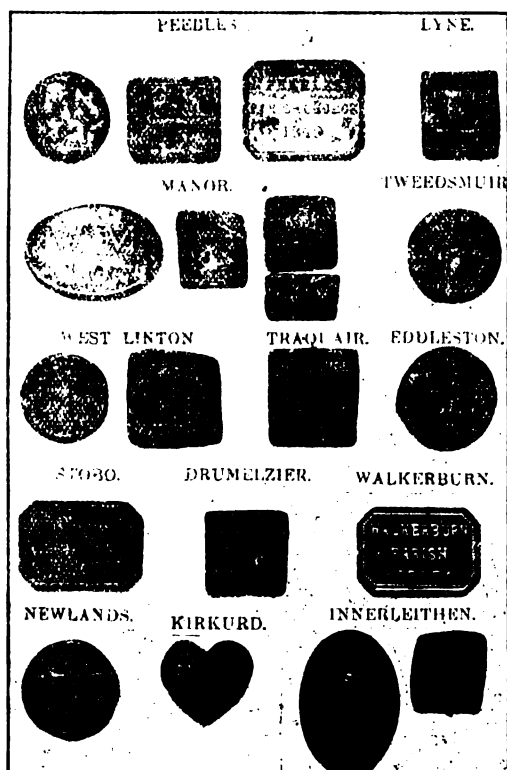
Peebles:—Earl of March, Patron and Titular.

Eddlestoun:—John Murray of Blackbarony, Patron and Titular.

Brunelzier, Stobo, and Tweedamuir:—Earl of March, Patron; the heirs of the Earl Wigton, Titulars.

Lintoun, Newlands, Lyne, Manor:—Earl of March, Patron and Titular.

Kirkcud:—Mr Geddes of Raehan, Patron; and the Town of Edinburgh supposed Titulars.



Communion Tokens—Presbytery of Peebles.  
(Reverse.)



(Obverse.)



Innerleithen:—Earl of Traquair both Patron and Titular.

Traquair:—The King, Patron; and uncertain whether the King or Traquair is Titular.

1749. The sacred tune Blenheim occurs in this year.

#### STIPENDS OF THE CLERGY.

1750 An Enquiry took place this year regarding the Stipends of the Clergy of the Church of Scotland. Statistics were drawn up regarding eight hundred parishes. Of these:—there was one under £25 per annum; three under £30; more than two hundred under £50. The sum of £50,000 paid all the Stipends in Scotland; and there were £60,000 of Teinds remaining unappropriated in the hands of the heritors. But after much agitation, both ecclesiastical and parliamentary, nothing came of this Augmentation Scheme.

#### PATRONAGE AND THE SECOND SECESSION.

During all those years the Church had no rest in connection with the working of the Patronage Act. Whenever a parish became vacant, and a clergyman received Presentation from the Patron, some one in the congregation was sure to oppose the Presentee. Thus the controversy began, and it was carried on with great bitterness among the congregation, the Kirk Session, the heritors, and the Presbytery. Matters at last became so acute that an example had to be made; and in 1752 Gillespie, the Minister of Carnock, was deposed by the Assembly, for his part in refusing to induct an obnoxious Presentee. Although other Seceders had remained in the Church for years after they were deposed, Gillespie at once abandoned his Church, Manse, and Stipend. This is known as The Second Secession.

1750, August 8. Received a copy of the Psalmody for perusal of this Presbytery.

1750, October 3. Collection to be made for the Reformed Church at Breslau, and for a school there.

1751, At Peebles. April 17. There was no exercise and addition for which Mr Baird of Stobo gave excuse. The appointment was continued on him.

Similar entries on June 19, August 21, October 16, and December 4, 1751.

1752, April 1. The Presbytery agree that the General Assembly continue their Recommendation that the new Psalmody be used in private families; but they should not as yet appoint it to be sung in Churches.

1752, October 4. Collection in favour of the Protestant Churches in Pennsylvania and North America.

1752, October 5. End of Volume of Records of the Presbytery.

1752, December 6. Beginning of Volume of Records of the Presbytery.

Questions to be asked at Ministers at their periodical meetings for Privy Censures:—

1. Do you lecture upon a large portion of Scripture?

2. Do you preach catechetical doctrine?

3. Have you all the Acts of the General Assembly?

4. Have you administered the Sacrament of the Lord's Supper this year?

1753, September 26. Collection in all the Churches in Scotland on behalf of the Harbour of Eyemouth.

#### THE EARL OF MARCH BECOMES PATRON.

1753, September 26. This day George Grieve, Doctor of Medicine, and Factor for the Earl of March, produced an Extract of a Disposition from William, Earl of Panmuir, John Maule of Innerkeillor, William Fleming of Barochan, the only accepting Trustees of the deceased John, Earl of Wigton, in favour of the said William, Earl of March, of THE RIGHT OF PATRONAGE of the parishes of Stobo, Tweedsmuir, Drumelzier, and Broughton, comprehending the Patronage of Dawick lately suppressed and annexed to Stobo and Drumelzier, all lying within the Bounds of the Presbytery of Peebles, except Broughton.

1754, July 23. At Stobo Church. Mr John Baird, minister.

Charles Thomson in Harrow; William Baird in Newhouse; John Alexander in Drevasheill; and John Jamieson in Dreva, elders.

Sacrament to be celebrated on August 8.

Fast day to be observed. Tokens to be distributed on the Saturday before the Communion.

1745. The sacred tune Franconia dates from this year.

1754, October 2. Collection in all the Churches for the College of New Jersey.

1755. Thanksgiving for a good harvest. Collection £1 Scots.

1756, February 6. Fast for the Earthquake at Lisbon; collected 7s 6d.

1756, June 30. Read a copy of the Act of the last Assembly for the Bridge of Kelso.

1756, July 22. Fast for the War with France; 13s 9d Scots.

1756, October 20. Voluntary Collection for educating students having the Irish (Gaelic) language.

#### STIPENDS: VACANCIES.

1757, April 28. Approved of two Overtures sent down by the Assembly:—That



anent Ministers making agreements with their heritors anent their Stipends. And that respecting Vacancies being morespeedily supplied.

1757, November 20. Some of the glass windows in the Church are so broken and so ruinous as to require repair.

Repaired later at a cost of £1 2s. 7½d to be reimbursed by the heritors.

1758, February 26. William Baird, Kirk Treasurer, gave in to the Session £7 and four shillings sterling as four years' interest at four and a half per cent. due on Dr Grieve and the Minister's conjunct Bill at Candlemas last.

And produced and gave in a new Bill accepted by them conjunctly for forty-one pounds sixteen shillings sterling, including a year's interest of the principal sum of £40 sterling to Candlemas 1759.

1758, June 11. South end of the Kirk loft quite ruinous. To be repaired. A little table also to be got and placed at the head of the Communion tables.

#### THANKSGIVING.

1758, December 13. December 20, Wednesday, to be a Day of Solemn Thanksgiving for the plentiful harvest; because the poor were now relieved from the hardships from which they had long suffered owing to the high price of grain. Success also had been granted to the arms of His Majesty and his Allies. Supplication to be made also for further success until the present War issue in a safe and honourable peace.

1759, At Peebles. March 28. There was no exercise and addition as Mr Baird of Stobo was indisposed. Continues the appointment on him.

Similar entries on April 25, June 27, August 29, September 26, October 31, and December 12.

1759. Slate roof of the Church repaired and the Session reimbursed by the heritors.

1759. Received for bad halfpennies and doits £4 9s. scots.

1760, At Peebles. January 30. Mr John Baird delivered exercise and addition on 1 Peter 1 and 14, and was approved.

1760, June. Given to the families whose houses were burned in Peebles, £4 4s. scots.

1760, October 22. Collections on behalf of the Harbour of Orail; also for the poor distressed Ministers in the Province of Pennsylvania.

1760, November 26. Letter from the Moderator of the General Assembly containing the necessary modifications to be made on the prayer for the Royal Family. (King George III deceased.

1761, January 9. All monies to be marked in sterling money; therefore there is in the Box £25 4s. 3½d.

1761. Distressed Ministers in Pennsylvania, £1 6s. 8d. sterling.

#### DONATIONS.

1761. A poor woman going to Moffat well for her health; a distressed man; precenting in the tent 1s.; a lozen for the loft-window in the kirk.

In the previous years the Minister is a great deal away; also frequently indisposed.

1761, April 1. Among the names of members of Assembly occurs that of the honourable Mr James Montgomery, advocate, His Majesty's Solicitor, ruling Elder.

This is the first mention of the founder of the family of Stobo Castle which succeeded the Murrays of Stanhope, forfeited on account of the Forty-five.

#### COMMUNION TENT.

1761, July 18. The Session considering the inconvenience of wanting a timber frame for a tent at the time of the Communion, appoint the Minister and Charles Thomson to provide some fir timber from Sir James Naesmyth's wood and to employ Alexander Russell, wright in Lyne, to make the timber frame.

#### THE RELIEF.

1761, October 22. On this day there met at Colinsburgh three Ministers—Gillespie of the Second Secession. Boston and Collier, each accompanied by an Elder, who constituted themselves into a Presbytery called The Relief. This was relief from Patronage. The first Secession, that of the Erskines, had been called the Associate; it was now subdivided into Burghers and Anti-Burghers. Gillespie remained attached to the Church of Scotland until the end; he even recommended his congregation to return to the Mother Church, which it actually did. But the Church gave to him no opportunity of return, although she had importuned the Erskines to return; but they had continued obdurate.

Attention is drawn to those Secessions, for this reason:—They are really constituted Missionary daughter offshoots from the Parent Church. Some were on account of theological differences; others on account of Patronage. They represented the varying views of the *perfidum ingenium Scotorum*; just as their reunion on the basis of the Apostles' Creed would most truly represent the true Church of Scotland. By the year 1765 therewere 129 Meetinghouses in Scotland, to which a hundred thousand persons resorted.

Notwithstanding this, the period about the year 1761 was the Augustan Age of the

Church of Scotland. Never at any period had she possessed so many illustrious men. In Aberdeen, there were Reid, Beattie, Campbell, Gerard. In Edinburgh, there were Robertson, the Historian; Blair, whose sermons were models of Rhetoric; Macqueen, Erskine. Among the distinguished Laymen sitting in the Assembly were:—Wedderburn, afterwards Lord Chancellor Loughborough and first Earl of Rosslyn; Sir Gilbert Elliott, who became Treasurer of the Navy, and Earl of Minto; Dundas, afterwards Viscount Melville; Sir William Pulteney; Sir John Dalrymple; the Lord Chief Baron Montgomery (of Stobo), and a host of others. (Cunningham.)

1762, March. Collections for Educating Students having the Irish language. £2 sterling.

1702, August 29. £70 sterling of the Poor's Money lent to the Royal Bank at five per cent.

#### MURDERING THE CHILDREN.

1763, November 27. The Minister, in obedience to an Act of the General Assembly, read this day from the pulpit an Act of the Second Session of the First Parliament of King William and Queen Mary entitled—"An Act went Murdering of Children," and the General Assembly appoints the several ministers of this Church to cause engross the said Act in their Session Records to the end the same may always be at hand and not lost. The Session appoint the same to be ingrossed accordingly; the tenor of which Act of Parliament follows:—

"Twenty-first Act of the Second Session of the First Parliament of King William and Queen Mary:—

"Our Sovereign Lord and Lady the King and Queen's Majesties, considering the frequent murders that have or may be committed upon innocent infants whose mothers do conceal their being with child, and do not call for necessary assistance in the birth, whereby the new born child may be easily stifled, or being left exposed in the condition it comes to world, it must quickly perish. For preventing whereof their Majesties with advice and consent of the Estates of Parliament do statute, enact and declare That if any woman shall conceal her being with child during the whole space, and shall not call for, and make use of help and assistance in the birth, the child being found dead or amissing, the mother will be held and reputed the murderess of her own child; and ordains all Criminal Judges to sustain such Process; and the libel being remitted to the knowledge of an Inquest, it shall be sufficient ground for them to return their verdict, finding the Libels proven,

and the mother guilty of murder, though there be no appearance of wound or bruise upon the body of the child. And ordains this Act to be printed and published at the Mercat Crosses of the Head Burghs of the several shires, and to be read in all the Churches by the Reader of the parish."

This Act was appointed by the Assembly to be read twice a year from the pulpits of Parish Churches; and Presbyteries to enquire at Privy Censures if this were done; also to ingross the Act in the Session Records.

1764, July 29. A meeting for prayer in Stobo Church on Tuesday next at five o'clock in the afternoon, and for considering the Communicants' Roll; and Thursday for fasting and humiliation before the Communion. The Collections at this Communion season amounted to £2. 1s. sterling.

1764, October. Collected for Ensie the sum of £1. 4s. sterling.

1764. The sacred tune "Adeste Fideles," of John Reading, dates from 1764. Also Bethlehem, from the time of Samuel Wesley who was born in this year. And Augustine, from 1769.

1765, May 4. End of volume of Presbytery Records.

#### THE BELLHOUSE.

1765, May 28. The Minister reported that part of the Bellhouse had become so ruinous that the bell could not be rung without danger of falling, and that in order to prevent the same from happening in the future it would be necessary to procure some freestones for the gudgeons of the bell to run upon, and also to make the Bellhouse nine inches higher. The Session viewed the Bellhouse and found the reparation absolutely necessary.

The reparations were carried out at a cost of twelve shillings and twopence sterling. The heritors to be asked for payment.

1765, June 6. Beginning of Volume of Presbytery Records.

1766, At Peebles. January 29. No exercise and addition as Mr Baird of Stobo had been indisposed. Continues the appointment on him.

1766, at Peebles. March 26. No exercise and addition as Mr Baird of Stobo had not come up. Continues the appointment on him.

1766, At Peebles. April 30. This day Mr Baird of Stobo had exercise and addition on 1 Peter, 2nd chapter, verse 6, "Wherefore also it is contained, etc.," and was approved. Mr Robertson of Eddlestone to have it next time on verse 7.

1766, July 2. A woman to be declared

contumacious and fugitive from Church discipline from all the pulpits.

#### CONCERNING THE MONTGOMERYS.

In the year 1712 the ancient estate of Coitquoit or Coldcoat was purchased by William Montgomery, advocate. He was a stranger in the district, having come from Ayrshire without patrimony. With the fruits of his professional skill and industry William Montgomery began to lay out his estate, whose name he changed to Macbiehill owing to his having some claim to relationship with the Montgomery's of Macbie Hill in Ayrshire. Later, he added the neighbouring property of Plewlands to the original property. In the vaulted fortalices of Coldcoat Mr Montgomery made a residence for his family; and here were reared his two sons, William and James, both destined to become Baronets. Barbara Rutherford, daughter of Robert Rutherford of Bowland, was their mother. The two boys received the rudiments of their education at Linton School. William went to Ireland and amassed money as an army agent and contractor. He was created a Baronet in 1774. By his first marriage he had one son who died of wounds received in battle in America. By his second wife he had George who succeeded him as Sir George and resided at Macbiehill; and Robert killed in a duel. The Baronetcy became extinct; and the estates descended through Amelia, Sir William's third daughter by his second marriage, who married in 1796 the Rev. Charles Beresford.

Returning to James, the second son of the first Laird of Macbiehill, he purchased in 1767 the Barony of Stanhope and Stobo, the property of Sir David Murray, a political exile, after the Enterprise of the Forty-five, now sold by decree of the Court of Session. The price was £40,500. In 1748 he became Sheriff-Depute of Peeblesshire at a salary of £150 per annum. He later became Solicitor General, and Lord Advocate; and in 1768 was nominated as Member of Parliament for the County. In 1763 he had purchased the estate of Whim in Newlands from John, Duke of Argyll; and later, the lands of Nether Falls in Eddlestone. In 1775 he was raised to the dignity of Lord Chief Baron of Exchequer, and then began to improve the estate of Stobo. In 1801 he was created a Baronet of the United Kingdom. He died in April 2, 1803, aged 82.

The Lord Chief Baron resided a good deal at Whim as being nearer Edinburgh; he also leased the lands of Portmore. Sir James was the most remarkable man in Peeblesshire in the 18th century. He led a life of public usefulness, and exhibited a conciliatory urbanity of manners. Agriculture was

greatly indebted to him both for his example and his practice. He procured also a relaxation of "the cramping influence of the restrictive spirit of Entail." And he assumed also an active management in the parliamentary abolition of the last remains of Personal Slavery which had continued to disgrace Scotland until the latter end of that century. He was the last Gentleman to reside in Queensberry House in the Canon-gate. Though a remarkably kind landlord, he frequently proceeded with severity against poachers, smugglers, and other law-breakers, whose fines, however, he generally paid himself. His second son Archibald's daughter Emily-Maria married in 1838 Lord Elibank. This Lord Elibank's grand daughter, the Hon. Nina, is at present (1907) the Lady of Stobo Castle, her husband Mr Philipson having purchased the estates from Sir Basil Montgomery, second son of Sir Graham.

#### REPAIRS ON THE CHURCH.

1767, June 8. The Minister represented that the roof and skews of the Church are in great disrepair and now is the proper season for getting the same mended. Agreed to by the Session; and David Russell, slater in Peebles, to do the work.

His account amounted to ten shillings and eightpence sterling. The Minister to apply to the heritors for this payment and also for the previous one for the Bellhouse.

1767, October 12. Long process concerning a married woman at Wester Happlew accused by the farmer there of stealing his hens and killing them. Neighbours deposed that they found killed hens "in a Boat with a lid." The husband desired baptism for his child, and as it was clear that he knew nothing of the thefts, he was allowed to have baptism.

1767, October. Collected for Wheelock's Academy, £2, 7s. sterling.

1768, February 17. Presbytery not able to meet on account of the present storm and swelling of the Waters.

1768, February 29. Man at Wester Dawick hindered from attending Stobo Kirk-session on account of the swelling of Tweed.

1766, November 16. Every Minister expected to contribute one guinea toward the cost of an Appeal to the Legislature for obtaining relief from the Window Tax.

#### THE BENEFICE OF PEEBLES.

1769, April 19. The present Stipend of the Church and Parish of Peebles is twelve hundred pounds Scots; or one hundred pounds sterling, with fifty pounds Scots or £4, 3s 4d sterling for Communion elements. For which Stipend and Communion element, the Minister has a Decree of Modification

and Locality by the Lords Commissioners for the Plantation of Kirks, and Valuation of Teinde of date 1696.

He has four acres of an arable glebe lying on the west, the north, and the east sides of the Churchyard bounded by distinct Marches. He and his predecessors have possessed the grass of the Churchyard from time immemorial. But there never has been any separate grass designed for the Church and Parish as the law directs.

The Minister of Peebles has a Manse, Office-houses, Barnyard, and Garden, lying in the Old Town of Peebles, between the High Street on the north, and the Tweed on the south, properly enclosed. And he has been in use time immemorial to cast fail and divot to any extent upon Hamildon Hill and Winkston Common of the town of Peebles for the Office-houses and garden dykes.

There are also four Silver Communion Cups, and a Laver and Basin for the Baptism of children, all of silver belonging to the Church of Peebles.

1770, July. Mortcloth for the burial of Hannibal, negro servant to the Lord Advocate, half a crown.

1770. Collected at August Communion £2 sterling.

1771, April 24. The legal Opinion of the Procurator of the Church is that the Minister of Peebles is entitled to the grass for a horse and two cows.

1771, June 16. A man stated that he could not undertake to dig any graves being engaged in Lord Advocate's work. (Sir James Montgomery).

1772, April 1. Order from the Privy Council that every Minister and Preacher shall pray in express words for King George and Queen Charlotte, George, Prince of Wales, and all the Royal Family.

1772, June 25. A Fast observed this day on account of—infidelity, immorality, profanity, the failure of the crops, and the seed, and the mortality among sheep.

1772, June 25. At every Communion season Robert Calderwood received 1s for precenting in the tent.

David Ritchie, the Black Dwarf, received sixpence frequently.

#### DISCIPLINE.

1772. At Peebles. July 8. Thomas G— from this parish of Stobo pronounced contumacious and fugitive from Church discipline on account of his failing to attend the Presbytery when cited three several times. The same to be intimated from all the pulpits within the bounds.

1772, August 8. Mr Baird of Stobo reported that Thomas G— had confessed his

guilt to the Kirk Session of Stobo. He now attended the Presbytery and professed his repentance for not attending the Presbytery when three times summoned. He was rebuked and purged of his contumacy and remitted to the Kirk Session of Stobo to satisfy according to the law of the Church.

The Moderator concluded with prayer.

1773, October 27. Collector appointed for North Esk Bridge at Montrose.

1774, March. Collection of 13s for Bridge over North Esk.

1774. Lost upon a quarter guinea taken out of the box, being below weight, sixpence.

1775, January. Making grave, carrying mortcloth and the bell, 1s. 10d. sterling.

#### SABBATH-BREAKING.

1775, April 16. The schoolmaster's cow died on Sunday; and several men bled the carcase in order to render it serviceable. But they proceeded further than necessity warranted by flaying the skin off the animal on Sunday. For this they were brought before the Session and accused. The schoolmaster was also suspended from acting as precentor until the case was judged. All pleaded guilty of inadvertence and were judicially rebuked before the Session and intimation made to the congregation as a warning.

1775, July 31. A fine of ten shillings exacted by the Commissary of Peebles from a man and handed to the Session, was given to a poor family in great poverty.

1776, At Peebles. June 5. Mr Alexander Johnstone of Lyne chosen Moderator.

James R—, in Stobo has made six public appearances for his sin; appointed to be absolved after appearing twice next Lord's day.

1777, July 28. A shilling given to Robert Calderwood for precenting in the tent at Communion.

#### THE MINISTER'S SERVITUDES.

1777, October 22. Petition given in to the Presbytery by the right honourable James Montgomery, Lord Chief Baron of His Majesty's Exchequer in Scotland, and Mr John Baird, Minister of Stobo.

It stated that Mr Baird as Minister of Stobo has a right to a Servitude of Pasturage for seven Soumes of sheep upon the farm of East Town of Stobo, and that James Montgomery of Stobo being resolved to enclose those parts of the farm of East Town lying next to the Manse, and foreseeing that such a Servitude may be productive of discontent, and attended with inconvenience both to the Minister and him is desirous to have the value of it ascertained, and to pay the value in all time coming, in place of the Servitude. To this Mr Baird was willing to agree.

## STOBO CHURCH:—Presbyterianism

But if the Presbytery considered that there ought to be an equivalent of land in place of money; they had marked off two pieces of land, contiguous to the glebe, which the one was willing to give, and the other to receive. One is contiguous to the west side of the glebe. The other piece is contiguous to the east side of the glebe. James Montgomery agreed that if this were chosen he would build a wall on the west side of the glebe; and another also on the east side of the glebe enclosing the chosen land; and also to put the East Town road on the east side of this wall when built.

At Mr Baird's proposal a meeting was arranged to take place on the ground on the 24th, Friday, to arrange the matter.

### EXCAMBION.

1777, October 24. The Presbytery viewed the two pieces of land proposed to be excambied for the pasturage of the Seven Soumes of sheep; and having perambulated the lines of March in presence of the Lord Chief Baron and Mr Baird, they are of opinion that the excambion should take place. The Moderator was authorised to sign the Contract along with the two Principals which was done. And the Presbytery are to get a Copy of the Contract after it has been recorded in the Books of Council and Session.

Signature here of John Baird of Stobo, and William Oman, clerk.

1779, Feb. 10. Great meeting of the inhabitants of Stobo, held in Stobo Church, to consider the alarming report that a Bill was about to be brought in to the Houses of Parliament for the Repeal of the Penal Statutes against the Roman Catholics. A Petition was drawn up to be sent to the House of Commons and the House of Lords, signed by all the inhabitants of Stobo; and Resolution to be inserted in all the Edinburgh Newspapers.

1779, June 9. To three score of thatch sheaves for Marion Simpson's house, 5s.; paid by the Kirk-Session.

1779, Novr. 10. By the advice of the Lord Chief Baron the Session resolve to hand to his lordship £180 sterling to be lent at interest to the Trustees of the Carlops and Whim Tolls.

1780. National Fast for the War with France, Spain, and America; collected 1s. 5d. farthing.

1780, March 30. To Mr Marshall, surgeon, for medicines for Marion Simpson's children, 7s.

1780, April 19. Last entry in this volume of Presbytery Records.

1780, June 14. Beginning of volume of

Presbytery Records. This volume ends on 14th October 1818.

1780. At Biggar a Minister was presented and placed, although not a single signature was adhibited to the Call.

1781. Introduction of the Paraphrases.

### A FUTURE MINISTER FOR STOBO.

1781, July 25. Mr Alexander Ker having been examined by a Committee of the Presbytery; satisfied his examiners, who agree to take him on Trials as a probationer for the holy Ministry; and appoint circular letters to be sent to all the Presbyteries in the Synod.

1781, Novr. 28. No objections having come from the Synod anent Mr Alexander Ker, this Presbytery proceed to take him on Trials. They appoint him for a homily—Matt. 5 and 8—"Blessed are the pure," &c., and for an exegesis, *Quid est summum hominis bonum?* Both for the 16th January.

1782, at Peebles. Mr Alexander Ker delivered his homily and exegesis and was sustained. Appoints him for exercise and addition—Heb. IX. 11 and 12.—"But Christ being come." &c.; and for a lecture, Luke, XV. from verse 11.

Mr Alexander Ker delivered his discourses which were approved. Appoints him for a popular sermon, John III verse 16, "For God so loved," etc., also the Greek Testament *ad aperturam*; also the third psalm in Hebrew; also questionnaire Trials; and to defend his thesis; which Mr Robertson and Mr Findlater are to impugn, on April 22.

1782, April 24. Mr Alexander Ker completed all his Trials and was licensed to preach the gospel within the bounds. He also signed the Confession and Formula.

1782, December 26. Fast for bad harvest. Collected 1s. 11d. farthing.

1782. Last Communion in Cross Church of Peebles. The Church had been in use from 1261. It had seen all the phases of worship—Romish, Reformed, Episcopalian, Presbyterian, Episcopalian (2nd), Covenanting, and finally the Presbyterianism of the Revolution Settlement. Worship was last celebrated in the end of December 1783.

In 1783 also died William Tanzer, whose best known sacred tunes are Bangor, Colchester, Saint Andrew.

1783, March 21. On account of the present dearth, the Lord Chief Baron gave two guineas; the Minister gave one; and the Session gave two; five in all. With this money oatmeal is to be bought and sold at a shilling per peck to the poorer inhabitants of Stobo.

1783, June 9. The Duke of Queensberry gave five guineas on account of the dearth in the country. The Lord Chief Baron

advised that white pease be bought at Leith and ground by the Millar at Lynes Mill and sold to the poor at ninepence per peck, being twopence per peck cheaper than market price.

1784, January 8. The congregation of Peebles Parish Church worshipped for the first time in the new Church erected upon the Castlehill of Peebles. "The Cross Church had been the Parish Church since 1560; and before that it had been a Monastic Church of Trinity Friars from 1261. The Rev. Dr. Dalgleish was the last Minister of the Cross Church and the first of the new Church.

1784, May 17. The Church Officer appointed to assist Mr Dalgleish the schoolmaster and precentor of Stobo in teaching the children Church music.

1784, July 29. Thanksgiving for peace with America, collected 1s. 3d. halfpenny.

1785, March 16. Collected 25s. to help translate the Old Testament into Gaelic.

1785, April 24. Collection toward the expense of printing the Old Testament into Gaelic.

1776, April 23. Collected £2 6s. sterling for Royal Infirmary, Edinburgh.

#### COMMUNION FLAGONS.

1786, July 14. To William Hunter for two hard metal flagons for the Church and for engraving 12s.

1786. Lord Chief Baron Montgomery of Stobo member of Assembly.

1787. The sacred tune Boswell was adapted from von Gluck who died in this year.

1787, March 26. The Lord Chief Baron, member of Assembly.

1787, June 17. To Mr Reid & Co., surgeon in Peebles for medicines 12s 6d.

#### REV. MR BAIRD'S NEPHEW PRESENTED TO STOBO.

1787, September. Read letter from Mr Baird of Stobo stating his inability to attend this meeting and enclosing three papers,—one, a letter of consent from Lord Chief Baron Montgomery assenting to Mr Baird's nephew being ordained assistant and successor in Stobo. (2) Petition signed by Sir James Naesmyth, by the only elder, and most of the inhabitants concurring therein, and (3) an obligation by Mr Baird to pay a yearly annuity to his nephew if ordained assistant and successor.

The Lord Chief Baron agreed by the above letter to the Presentation of Mr Alexander Ker to Stobo on the death of Mr Baird or demission, as patron of Stobo. Mr Baird promised Mr Ker forty pounds per annum sterling, also bed, board and washing, also a

room or two in the Manse, and a riding horse for his use. Also the same for his wife and family. But if Mr Ker prefer a separate house for his wife and family, the sum was to be sixty-five pounds.

The Presbytery agreed thereto and appointed Mr Welsh to preach at Stobo on Sabbath first and intimate the Moderation of a Call to Mr Alexander Ker on Friday the 21st; and Mr Dalgleish to preach and preside at the Moderation, and also a meeting of Presbytery to judge of the said Call, etc.

1787, September 21. Mr Welsh intimated that he had preached here on Sabbath the 9th and intimated the Moderation of a Call to Mr Ker. Accordingly after a sermon by the Rev. Dr. Dalgleish of Peebles on Romans, chapter 1, verse 16, "For I am not ashamed," &c., and divine service being ended, a copy of the Call was produced and sustained. Appoint Mr Ker for an exegesis on *Christiana religio sit vera*; and for exercise and addition 1 John, 2 chapter, verse 2, "And He is the propitiation," &c.

The Moderator closed with prayer.

1767, At Peebles, October 3. Isabel C— compeared and craved to be allowed to satisfy the discipline of the Church as she had formerly confessed. She was referred to the Kirk Session of Stobo to do so. And Mr Baird to report ere she be absolved.

1787, October 3. Appoint Mr Ker, Titus 2 chapter, 11 verse, for a lecture. And for a popular sermon Matthew xxii, verse 37, "Jesus said unto him," &c., and Psalm 25 from the Hebrew; also the Greek text; and to defend his thesis which Dr. Dalgleish is to impugn and questionary trials.

1787, October 24. Also appoint a meeting at Stobo on Friday the 9th November for the Ordination of Mr Alexander Ker; and Mr Scott of Innerleithen to preach and preside at that Ordination; and also to preach at Stobo on Sabbath first and serve the edict.

#### ORDINATION OF MR KER, 11TH MINISTER OF STOBO.

1787, November 9. Mr Scott had preached at Stobo on November 28th and served the edict. The officer then called at the door for objectors, but none compeared. Mr Scott preached from 1 Corinthians, chapter iv., verse 1, "Let a man," &c. Mr Ker giving satisfying answers to the questions to intrants by Act 1 of the Assembly 1711, the Presbytery did by solemn prayer and imposition of hands along with Thomas Gray, Minister of Broughton, set apart and ordain Mr Alexander Ker to the office of the holy Ministry in Stobo, and gave him the right hand of fellowship; so also the parishioners. He was then received as a member of Presbytery, and signed the Confession and Formula.

**REV. MR KER'S MARRIAGE.**

1788, January 27. Received for the Proclamation of Mr Ker, Minister, and Miss Catherine Williamson, in Lady Yester's parish, Edinburgh, 3s. 4d.

1788, March 8. On this day died the veteran Minister of the neighbouring parish of Lyne at the advanced age of 102.

**COMMUNION TENT.**

1788, August. To Alexander Proudfoot, wright, for making the tent and painting the same for the Churchyard in time of the Sacrament, £3 10s.

1788, Novr. 5. National Thanksgiving for the Revolution. Collected, 1s. 11d.

**THE SUPPRESSED PARISH OF DAWICK.**

1788, December 3. Scroll of the Agreement of the feuing of the suppressed parish of Dawick glebe, approved and appointed to be extended.

1789, March 23. Lord Chief Baron Montgomery elected member of Assembly.

1789, April 23. National Thanksgiving for the recovery of the King from a dangerous illness. Collected 1s. 4d. three farthings.

1790, April 20. Paid to a man who had his arm dislocated and shattered in the Slate Quarry and unfit to support his family, 10s. 6d.

Also a seaman who suffered by losing his ship by fire, 2s.

1790, April 11. Received from a man for the privilege of being rebuked in his own seat, 10s. 6d.

1791. The sacred tune Dunblane occurs in a collection of this year.

1793, March 27. James Montgomery, advocate, elected member of Assembly.

The Rev. Mr Ker had been a tutor in the family of the Lord Chief Baron Montgomery, who got him presented to Stobo. No great preacher at the best, he took his pulpit work very easily, and made no great preparation when the Patron's family were absent. The Chief Baron, however, came out occasionally on Saturday evening from Edinburgh, when he was not looked for, and his appearance in the family pew took the Minister by surprise. On one occasion the audience and the discourse were alike poor. The preacher hastened from the pulpit to pay his respects to his chief, when the following colloquy took place :—

"A very small audience to-day Saunders!"

"The weather was unfavourable," was the excuse.

"Nothing in the weather to prevent the people coming out," the Chief Baron remarked; when the Minister apologetically

said—"Had I known your lordship was to be here I would have been better prepared."

The apology called forth the withering reproof, "Saunders, you should remember that the Lord Almighty is always here."

1793, April 18. National Fast for the War with France. Collected 10d.

1793, July 1. Sent by Mr Baird, Minister, for behoof of the poor on account of his absence from the Church through indisposition for a considerable time, 5s.

Repeated the following year.

1794, June. Funeral of a man found dead on the Sheriff Muir not far from Tweed, after taking the money in his pocket and selling his clothes, half a guinea for the Box.

1795, April 4. Death of the Rev. John Baird.

He had been licensed by the Presbytery of Biggar, January 25, 1733. He was presented by John, Earl of Wigton, in September following. He was ordained March 21, 1734. He died in 1795, aged 86, in the 62nd year of his Ministry. He was Father of the Church of Scotland as his next neighbour Mr Johnstone also had been, who died in 1788, aged 102. Mr Baird was a widower.

1795, April 5. No sermon; Mr Baird being dead. April 12. Received half a crown for the mortcloth for Mr Baird.

1795, At Peebles. April 22. The Rev. John Baird, late Minister of the Gospel at Stobo, died on the fourth current, but as Mr Alexander Ker has been ordained assistant and successor, the usual appointments are not necessary.

The Rev. John Baird was unmarried when presented to Stobo. On the 26th of February 1750 he married Janet Kelso. She had a daughter called Janet, born on August 16, 1751, and she herself died four days thereafter, on the 20th August 1751. Her daughter Janet died at the age of six on the 15th September 1757. Mr Baird, bereft of wife and daughter, remained a widower until his death in 1795.

May 10. No sermon; Mr Ker having a child dead.

1795, July 2. Given to John Penman two shillings in sixpences that were thin, and if they will not pass, to be given back.

1796. Half a guinea was frequently paid for the privilege of being rebuked in a seat different from the one of repentance; and the penalty of 6s. 8d. was enforced in addition.

1796, August. Paid to Mr Allan in Edinburgh for a new mortcloth £6 10s.

George Donaldson, tailor in Peebles, had 9s. 6d. for making the mortcloth.

## MISSIONS—FOREIGN AND HOME.

1796. Foreign Missions about this time began to arouse attention in the Church; but the time not being ripe the matter was not countenanced by the Assembly for the present. Home Missions also now created interest among the people. They were greatly stimulated by the evangelical campaign of two Naval Officers, Robert and James Haldane, who preached the Gospel throughout Scotland.

1797. In this year Mr Walter Scott made the acquaintance of David Ritchie, the Black Dwarf, that native of Stobo on whom he conferred immortality. The Dwarf was residing at the time in his cottage at Woodhouse, Manor.

1797. Communion Collections averaged from 23s to 27s sterling.

1799, January 20. As the sermon was in Mr Ker's kitchen there was no collection.

To James Dow for taking snow out of the Church, 1s. (January.)

1799, June 12. Approved of the Declaratory Act of the Assembly declining to recognise any person licensed or ordained by any other Church than the Church of Scotland; and calling on Presbyteries to refuse to sustain any Presentation or Call given to such persons. Ministers also are forbidden by this Act to hold any Ministerial Communion whatsoever with persons of any other Communion. Ministers of this Church are not to hold opinions of their own, but be subject to Presbyteries according to their Ordination Vows.

1799, July. £2 8s. sterling collected at the Communion season.

1799, At Peebles. August 7. The Rev. Mr Welsh of Drumelzier to hold sessions with Mr Ker until he obtain elders at Stobo.

1799, At Peebles. October 16. Meeting for prayer and privy censures; nothing censurable.

Reference from the Kirk Session of Stobo Barbara M—, servant to the Rev. Mr Ker of Stobo, had confessed guilt with William L—, servant in the same house. He positively denied. Both had been summoned to this meeting of Presbytery; but both failed to compare. Mr Ker was appointed to cause summon both to next meeting on December 4.

1799, December 4. Case of Barbara M— and William L—: Both compeared and both persisted, she in accusing and he denying. The case was remitted to the Kirk Session of Stobo to take proof; and Mr Ker to report the proof to next meeting of Presbytery.

1800. By the beginning of the XIX century, Paraphrases were beginning to become more used in Divine Service.

1800, At Peebles, February 5. Case of William L— and Barbara M— resumed. Mr Ker, the Minister of Stobo, produced a report of the evidence led by the woman in support of her charge against the man; and the Presbytery shewed to the man the very strong evidence against him; and exhorted him to confess. This he declined to do and craved time until next morning to consider his position; which was granted.

Next meeting to be on Wednesday, March 26.

1801, March 26. William L— compeared and acknowledged his guilt with Barbara M— in Stobo. He was seriously rebuked for his guilt with her and for falsehood; and was remitted to the Kirk Session of Stobo to satisfy.

## BAD HALFPENNIES.

1801, May 25. Received for two stone weight of bad halfpennies at the rate of ninepence per pound weight which was put into the box, £1 4s. sterling.

At every Sacrament there were the following usual expenses:—The Beadle for extra ordinary trouble during the Sacrament, 2s; to an additional man for keeping the Church door, 1s; and to an extra precentor for precenting in the tent, 1s.

1801, July 12. Received for six stone weight of bad halfpennies at ninepence per pound weight, £3 12s. sterling.

Received for three stone weight of bad halfpennies and twelve pound, at tenpence per pound weight: total of both loads, £6 2s; and twelve pounds of bad halfpennies were put into the box.

1801, October. In this month there settled in Peebles Dr Mungo Park as a medical practitioner. He practised in Stobo and all the surrounding districts. He was thirty years of age, and had already experienced many stirring adventures in Africa. In December 1803 he went to London with the object of returning to Africa; but owing to the postponement of the expedition Dr Park returned to Peebles in 1804 where he resided from March till May. On the 29th of January 1805 he sailed from Spithead for Africa, and never returned.

1801. Statistics of the Presbytery of Peebles:—

Stobo:—This parish has 56 inhabited houses; with 62 families; 7 uninhabited houses, there are 160 males, 178 females, total 338 of both sexes including children; there are 14 persons employed in agriculture; there are thirteen employed in handicrafts; leaving 311 persons unspecified.

All the other parishes also are recorded in the Register of the Presbytery.



## DAY SCHOOLS AND SABBATH SCHOOLS.

1802, March 31. In the Reports to the Presbytery concerning the various schools in the Presbytery. Stobo is recorded as having 32 scholars who are taught reading, writing, English, Arithmetic.

There are no Sunday Schools within the Presbytery except at Peebles, where there has been an evening school for half a century past kept by the schoolmasters.

All the schools with the Bounds are here recorded.

## AN 18TH CENTURY AGRICULTURAL REFORMER.

1803, April 2. In a volume of *The Farmers' Magazine*, a quarterly publication devoted to agriculture and rural affairs, we find the undernoted reference to Sir James Montgomery of Stanhope, Bart., who in his day manifested great interest in all that tended to the improvement of agricultural methods. The number of the *Magazine* from which we quote is dated 1st August 1803:—"Died at Edinburgh, upon the 2nd April, Sir James Montgomery of Stanhope, Baronet, late Lord Chief Baron of the Court of Exchequer, much regretted by his numerous friends. Sir James Montgomery was born in the year 1721, being second son of William Montgomery, Esq. of Macbiehill, to whom the County of Tweeddale was indebted for the introduction of an early species of peas and of the red oats, the most valuable variety that can be cultivated in an upland district. Sir James was the last survivor of the County sheriffs appointed by the Crown after the heritable jurisdictions were abolished, and he was the first Scotsman preferred to the dignity of the Lord Chief Baron of Exchequer in Scotland, that office having always, before his time, been held by Englishmen. Before the middle of last century, the main distinction aimed at by country gentlemen, above the character of mere Nimrods, was that of classic learning, and the veneration paid to ancient languages was carried to such a height that the investigation of the nature of words was in danger of occupying exclusively that of the nature of things. Fortunately, at the period alluded to a period of enterprise in farming arose among the gentry in Scotland, and England and the Continent were resorted to for rural information, instead of the antiquated works of Cato, Virgil, Varo, and Columella. The gentry thus informed took the lead in the verification of principles by experiment, and the tenantry, by various modes of moral excitement and encouragement, was induced to follow the example set to them. Sir James Montgomery was amongst the first to encourage this spirit of improvement in the various capacities of country gentleman, judge, and legislator. To him in a great

measure Scotland is indebted for the Act of Parliament relaxing the restrictions of entails; that it was not more extensively useful proceeded from no fault of his but from the formidable opposition that ensued. Sir James at an early period introduced the culture of turnips into Tweeddale. We state upon the authority of Adam Kennedy, Esq. of Romanno, a surviving contemporary and fellow labourer in the introduction of improved farming, that he himself raised turnips in drills so early as 1757, and that Sir James had the start of him by two or three years in this species of culture. This is confirmed by the information of William Graham, a confidential servant or grieve of the family, from which it appears that Sir James raised turnip upon his farm of Deans-houses, parish of Newlands, both in broad cast and drills, so early as season 1754, the latter dressed by a regular process of horse hoeing. He also introduced the use of two-horse ploughs without a driver, and for that purpose was probably the first in Tweeddale who improved the breed of horses by the importation of stallions. It is a corroborative fact that for many years his male foals were kept and sold as stallions for the improvement of the breed in other quarters of the country. In the 'Agricultural Survey of Tweeddale,' notice is taken of Sir James's attempts to cultivate moss soils. Where the plough was used and the moss of a moderate depth, so as to allow the subsoil to be turned up and mixed with it, the issue was generally successful, even to the effect of raising pasture of sufficient luxuriance for rearing the largest sized ox ever bred in Tweeddale. Where the spade was used, as in deep flow moss, after much the same mode as adopted at Swineridgemuir, in Ayrshire, the effects were by no means so successful, probably owing to the difference of climate or quality of the moss. Sir James's improvements upon the estate of Killern, in Stirlingshire, was reported by Mr Wight, who surveyed that county in 1777, as furnishing instances of the most perfect husbandry. We would have extracted the whole passage alluded to, but the length of this article calls upon us to bring it to a conclusion. In the dedication of the 'Agricultural Survey of Tweeddale,' inscribed to him by the author, his own parish minister, and evidently expressive of real heartfelt esteem, Sir James is represented as a man of most amiable dispositions, 'whose long continued attention to the management of the public concerns of Tweeddale, whose readiness to assist with salutary advice and counsel every individual of her sons, together with his conciliatory urbanity of manners, originating in humanity, not in artificial politeness, had since stamped him with the character, as they had gained him the appellation, of the Father of the County.'

1803, September 23. To a coffin for a poor man who in crossing Lyne's Miln dam accidentally fell into the stream which carried him below the Miln wheel which crushed him to death, 15s; to a cloth for the poor man's head, 1s. 6d.

Sums were received by the Kirk Session from Sir James Montgomery and other masters, as fines recovered from their servants for breaches of rules, etc.

#### CLANDESTINE MARRIAGE.

1803, December 7. Mr George Scott, schoolmaster, Stobo, appeared before the Presbytery and was judicially rebuked for his clandestine marriage; who appoint him and his wife to appear before the Kirk Session of Stobo that she also may be rebuked for the same irregularity.

Moderator closed with prayer.

1804, March 28. Sir James Montgomery, Baronet, of Stanhope, elected member of Assembly.

1804, October 17. Collection for the Royal Infirmary of Edinburgh.

Notes from the Kirk Session Records of Stobo during fifty years of portions of the Ministries of the Rev. John Baird, and the Rev. Alexander Ker, his nephew.

From June 1754 to June 1804:—

In 1754, the year in which these extracts begin, Mr Baird was 45 years of age, and had been Minister of Stobo for twenty years, having been presented at the age of twenty-four, in the year 1734.

In 1754, during its latter half, Mr Baird was assiduous in occupying Stobo pulpit.

In 1755 there was no sermon eight times. On six of those Sundays he was filling the pulpit in other Churches, especially Communion Sundays, and twice was he indisposed.

There was one Sacramental Fast day; and one Thanksgiving for the harvest.

In 1756, when he was 46, there was no sermon three times, when he was at Peebles and Drumelzier and the Assembly.

There were three Fast days this year, one Sacramental, one for the War with France, and one for the earthquake at Lisbon.

In 1757 there was no sermon on eight Sundays; he was indisposed twice, and officiating six times in other Churches. He was 46.

In 1758 there was no sermon six times:—thrice for no assigned cause, twice in other Churches, and once indisposed.

There was the Sacramental Fast, and a National Thanksgiving.

In 1759 he was 49 years of age. There was no sermon on 14 Sundays. For nine of these no excuse is marked. On other four he was at other Churches, and once indisposed.

There was a National Fast, and a National Thanksgiving. There is no Record of Sacramental Fast or Communion.

In 1760 when Mr Baird was fifty, there was no sermon on ten Sundays. On five he was indisposed, and on other five he was at other Churches.

There was a National Fast for the War with France; but no Sacramental Fast day.

In 1761 Mr Baird was 51. On eight Sundays there was no sermon. On four he was indisposed; on other four he was in other Churches.

There was a Sacramental Fast; also a National Fast. There was a Collection for distressed Ministers in Pennsylvania.

In 1762 there was no sermon on five Sundays. Thrice he was indisposed; twice in other Churches.

There was a National Fast. Also a Collection for educating Gaelic students.

1763. No sermon on eight Sundays. Four times was Mr Baird indisposed; and four times did he preach in other Churches. There was a National Thanksgiving for Peace. He was now 53.

In 1763 there was no sermon on seven Sundays. Twice he was indisposed, and on five Sundays he preached in other Churches. There was a Sacramental Fast this year; also a Collection for Ensie.

In 1765 there is marked no sermon on ten Sundays. On three of them he was indisposed, and on other seven he was in other Churches. There were no Fast days this year.

In 1766, when Mr Baird was 56, he was present every Sunday save that on which he attended the General Assembly. Never once was he indisposed. And there was the Sacramental Fast.

On twelve Sundays in 1767 there was no sermon. Six times the Minister was indisposed; and on other six he officiated in the Churches of his Brethren. There was the Sacramental Fast day. And a Collection for Wheelock's Academy.

In 1768 when he was 58, there was no sermon on ten Sundays. On five he was indisposed; and on other five he officiated in other Churches. There were no Fast days.

In 1769 no sermon is marked six times:—two being caused by indisposition; three in other Churches, and once without excuse. The Sacramental Fast was held.

1770. The Minister was now sixty. Five times this year he was indisposed; and on four Sundays he preached elsewhere; nine in all marked no sermon. The Sacramental Fast was held.

1771 was a good year for Mr Baird's health. He was not indisposed once, and was able to preach in other Churches five times when the Stobo folks had no sermon. There were no Fasts.

In 1772 when he was sixty-two he was indisposed once only; was at the General Assembly once, and preached three times in other Churches, five times no sermon in all. There was a Presbyterial Fast on account of the severe weather in the winter and spring; also the Sacramental Fast.

1773. No sermon six times, twice from indisposition, and four times because the Minister was preaching at other Churches. The Sacramental Fast was held.

1774. Eight times no sermon. Thrice was he indisposed, and five times in other Churches. The Sacramental Fast was held.

1775. Five times no sermon. Twice from indisposition, and thrice was the Minister in other Churches. Sacramental Fast held.

1776. The Minister was now 66. On nine Sundays there was no sermon. Thrice because he was indisposed, and on six times because he was in other Churches. There was a National Fast for the War with America; also the Sacramental Fast.

1777. Twice was the Minister indisposed, and twice in other Churches. The Sacramental Fast was held.

1778. When the Minister was 68, on four Sundays he was indisposed; and officiated on other two in other Churches. The Sacramental Fast was held.

1779. Once from indisposition there was no sermon; and twice was the Minister in other Churches. There was a National Fast on account of the War with France and America; also the Sacramental Fast.

1780. The Minister was now aged 70. He preached three times in other Churches, and was twice indisposed. There was a National Fast on account of War with Spain, France, and America. Also the Sacramental Fast.

1781. The Minister was not able to preach in any other Church this year; and he was seven times indisposed. A National Fast for the War with France was held.

In 1782 the Minister was still unable to preach elsewhere. He was four times indisposed. There were this year three Fasts—the Sacramental Fast day, a National Fast for the War with France, and a Synod Fast on account of the bad harvest.

1783; age 73; Mr Baird was twice indisposed, and preached once in another Church. The Sacramental Fast day was held.

1784. In this year he was never indisposed; and preached twice in other Churches; there never was supply by other Ministers on these occasions. The Sacramental Fast was observed; also two Thanksgivings, one for the Harvest, and the other on account of the Peace.

1785. On eight occasions there was no sermon, indisposition being the cause of six, and duty in other Churches the cause on two Sundays. The Sacramental Fast was observed.

In the year 1786 Mr Baird was aged 76. It was his last year in office alone. He was three times indisposed; and he preached once in another Church, that of Peebles, at the Communion there on August 13. The Sacramental Fast in Stobo was held.

1787. Mr Baird aged 77. On fifteen occasions Mr Baird was indisposed.

A Call to his nephew, Mr Alexander Ker, was moderated in on September 21; and Mr Ker was ordained on September 9 as assistant and successor to Mr Baird in Stobo. And on the two Sundays following the Ordination of Mr Ker, there was no sermon in Stobo, "the minister" being at Manor on December 9, and Mr Ker at Traquair on December 23. Seventeen holidays to the Stobo people in all during the year.

1788. Matters were not much improved by the Calling of Mr Ker. On nine Sundays there was no sermon. On six of them Mr Ker preached in other Churches; thrice he went to Edinburgh over Sundays. There was a Thanksgiving for the Revolution; and the Sacramental Fast.

In 1789 Mr Baird was 79; and Mr Ker his Colleague was 32. Ten times there was no sermon, once from indisposition, and nine times at other Churches. There was a Thanksgiving for the King's Recovery; and the Sacramental Fast.

1790. Mr Baird 80; Mr Ker 33. Nine times is no sermon marked, seven times the Minister was in other Churches, and twice in Edinburgh, where Mr Ker went very often.

1791. Mr Baird 81; Mr Ker 34. No sermon 11 times; eight times the Minister was in other Churches; twice indisposed; and once at Edinburgh. There was the Sacramental Fast.

1792. Mr Baird 82; Mr Ker 35. Nine times no sermon; other Churches six; indisposition twice; once at Edinburgh.

1793. Mr Baird 83; Mr Ker 36. No sermon eleven times:—six times Mr Ker at Edinburgh; five times at other Churches.

1794. Mr Baird aged 84; Mr Ker 37. 12 times no sermon:—twice absent without reason assigned, once indisposed, once at Edinburgh, and eight times in other Churches. One National Fast observed for the War; and the Sacramental Fast. Mr Baird again sent five shillings for the poor.

1795. Mr Baird aged 85; Mr Ker aged 38. No sermon ten times:—once indisposed; once because Mr Baird was dead, once because Mr Ker had a child dead, six times Mr Ker at other Churches and the Assembly, and once absent without cause assigned. National Fast observed for the War.

1796. Mr Ker remains sole Minister of Stobo, aged 39. No sermon twelve times:—once indisposed, seven times at other Churches, twice no excuse, twice at Edinburgh. A National Fast for the War; and the Sacramental Fast.

1796. Mr Ker aged 40. Six times no sermon:—thrice without excuse, thrice at other Churches, and once marked no collection on account of storm. There was a National Fast, a Sacramental Fast, and another Fast in December (9th.)

1798. Mr Ker aged 41. No sermon nine times:—twice indisposed, twice at Edinburgh, three times at other Churches, twice without excuse. There was a National Fast.

1799. Mr Ker aged 42. No sermon ten times:—seven times in other Churches, twice at Edinburgh, once indisposed, and no collection on three stormy days. There was a National Fast.

1800. Mr Ker aged 43. No sermon nine times:—four times indisposed, five times in other Churches and Assembly. There was a National Fast.

1801. No sermon ten times:—five times at other Churches; three times at Edinburgh; twice indisposed. There was a National Fast.

1802. Mr Ker aged 45. Eight times no sermon:—four times the Minister was at other Churches, thrice at Edinburgh, and once indisposed. There was a National Fast.

1803. Mr Ker aged 46. No sermon nine times:—thrice because the Minister was at Edinburgh; four times at other Churches; once absent; also no collection on a stormy day. There was both a National Fast and a Sacramental Fast.

1804. Mr Ker aged 47. Half year till June, Mr Ker once at Edinburgh, and once at Drumelzier.

Mr Ker continued as Minister of Stobo until 1842, when he died in his 85th year, and 55th of his Ministry. But for the last five years he had the assistance of the Rev. Mr Edgar.

During those fifty years there were three hundred and eighty two Sundays on which there was no sermon in Stobo; and during a part of that time there were two Ministers acting as Colleagues, one of them a young man in his very prime.

Both Mr Baird and Mr Ker lived to be octogenarians, either on account of the great care which they took to avoid hard work; or notwithstanding those frequent indispositions. They were uncle and nephew.

Although they both practised the habit of celebrating the Communion in the assistance of other Ministers, there is no record that those other Ministers supplied the vacant pulpit of Stobo when its Minister was absent assisting them.

During those 382 vacant Sundays, it is a very moderate estimate to place the loss to the poor of Stobo at 382 shillings sterling, nearly £20.

In the neighbouring parish of Manor for the very same period, "no sermon" is marked sixty-seven times.

1805, March 27. The right honourable Sir James Montgomery, His Majesty's advocate for Scotland, elected member of Assembly.

1805, December 13. Sold bad halfpence and light farthings out of the box 9s 6d.

1806, January 27. One pound weight and 15 oz. of bad halfpence at tenpence per pound, 1s 5d.

1807, April 1. Sir James Montgomery, Baronet, of Stanhope, elected member of Assembly.

1807, June 24. A man to be declared from all the pulpits within the Bounds as contumacious and fugitive from Church Discipline.

1807, At Peebles. August 5. George Miller to be taken on Trials by the Presbytery of Dalkeith. Reference from the Kirk Session of Stobo:—

Robert S— compeared and confessed guilt with Helen T—as he had already confessed to the Kirk Session. He was judicially rebuked and exhorted to serious repentance. The Presbytery delay the further consideration of this matter for the present, but in consideration of several circumstances appoint the clerk to draw up an account of the case and lay before the Procurator Fiscal of the County.

1808, March 30. Sir James Montgomery member of Assembly.

1809, January 14. Given for the poor of the parish at the funeral of the deceased William Laidlaw, late Mathematician in Edinburgh, a guinea.

## THE STIPEND.

1809, September 5. A Statement was given in by the Rev. Alexander Ker, Minister of Stobo, to the following effect:—

Money Stipend:—£84 12s. 8d. and eight twelfths.

Victual average, highest Midlothian Fairs for last eight years, no fairs being struck in the County of Peebles:—£29 8s.

Money Teind tendered for one Chalder of Meal and one Chalder of Bear, £16 13s. 4d. Communion elements:—£3 6s. 8d.

The above exhausts all the Teinds of Stobo excepting a small portion drawn by the Ministers of Broughton and Drumelsier from time immemorial. The Presbytery agree to transmit the same to the Moderator of Assembly.

1810, April 25. Sir James Montgomery member of Assembly.

## THE STIPEND.

1810, October 17. The Presbytery report that the stipend of Stobo appears to them from the documents to come under the description of stipends that fall to be augmented under the authority of the Act, but owing to the various circumstances of Tenders of Teinds already made, and of others understood to be under contemplation; and also of valuation of Teinds proceeded in but not completed, the precise amount of deficiency of stipend cannot at present be ascertained.

1811, March 27. Sir James Montgomery member of Assembly.

1811, April 6. Paid for two quartern loaves for the funeral of John Ramage, 2s. 9d. Coffin for above, a guinea; winding sheet, 6s 2d; carriage of coffin, 3s; two bottles of whisky for ditto's funeral, 6s.

1811, May 4. Mortcloth for funeral of Mrs Ker (the Minister's wife,) 10s 6d.

1811, June 4. The Session lend to Sir James Montgomery £260 sterling.

## SACRAMENTAL PLATE.

1811, November 15. Two pewter plates and Basin for the use of the Church, £1 1s. 8d.

1812, March 25. Sir James Montgomery member of Assembly.

## THE STIPEND.

1812, March 25. Mr Ker laid before the Presbytery a statement of the present stipend of Stobo and gave notice that he had raised a Summons of Augmentation, Modification and Locality which will be called in Court on Wednesday, May 20, and that he is then to crave that the whole free valued Teinds shall be modified for Stipend and Communion elements.

He also gave in a State of these Teinds and of the manner in which he proposes they should be appropriated. The Presbytery appoint them to be inserted in the Minutes in terms of the Statute:—

(1) Stipend by Decree of Modification and Locality, 27th May 1795, and 21st November, 1798:—

1. Sir James Montgomery for the Barony of Stobo, Money, £19 12s. 4d. Victual, 1 Chalder 12 Bolls.

2. Duke of Queensberry for Easter and Wester Happlew, £20 10s. 7d. and eight twelfths. Victual, 2 Chalders.

3. Sir James Naesmyth for Easter Dawick, £27 16s. Total, £67 18s. 11d. and eight twelfths. Money.

Communion elements, £3 6s. 8d. To be deducted.

For Stipend, £64 12s. 8d. and eight twelfths. Victual, 3 Chalders 12 Bolls.

March 25. (2) Stipend which the Minister proposes to crave in the Process of Augmentation now raised.

Since the date of the last Locality the Heritors upon whom Victual had been localled, have judicially surrendered their full valued Money Teind, and the surrenders have been admitted; and Sir James Naesmyth has obtained a Valuation in money.

The Teinds of the parish as thus valued and surrendered will stand thus:—Valued Teinds:—

1. Sir James Montgomery, £31 18s. 9d. six twelfths.

2. The heirs and disponees of the late Duke of Queensberry, £37 4s. Judicially surrendered, £69 2s. 9d. six twelfths.

3. Sir James Naesmyth by new Valuation, £41 15s. 2d. two fifths. Total valued Teind, £110 17s. 11d. nine tenths.

And the Minister proposes to crave the whole of said Valued Teind to be applied thus:—

1. Stipend, £102 11s. 3d. nine tenths.

2. Communion elements, £8 6s. 8d. Equal to the whole Fund, £110 17s. 11d. nine tenths

1814, January 14. National Thanks giving; 6d collected.

July 7. Thanksgiving for the peace; 11d collected.

The bellrope was constantly requiring to be renewed year after year.



**Sacramental Chalices and Flagons.**



## THE STIPEND.

1814, March 30. The Interlocutor of Augmentation of Stobo came to hand:—12th January, 1814.—The Lords having advised the Scheme of the rental and prepared state, they modify, decern, and ordain the constant stipend and provision of the Kirk and parish of Stobo to have been for the crop and year of God 1812, yearly since syne and in time coming one hundred and forty-five pounds, thirteen shillings, seven pence and seven tenths of a penny sterling, and that for stipend and including therein eight pounds, six shillings and eight pence sterling for furnishing Communion elements, being the full Teind of the parish.

1814, March 30. Sir James Montgomery elected member of Assembly.

1815, March 29. Sir James Montgomery member of Assembly.

1815, October 15. End of this volume of Stobo Minutes of Kirk Session.

Volume of Stobo Kirk Session Records beginning October 1815.

Collections and Disbursements for the Year:—

1816, January 21. Received from Mr Montgomery, Whim, at the funeral of his child Henry, £1.

Mortcloth for other parishioners, one entry 5s; another 6s.

1816, March 27. Sir James Montgomery member of Assembly.

Sir James resigned before the date of meeting. Sir Thomas Carmichael and Thomas Cranston of Dewar were both voted upon, when Mr Dewar was elected.

1817, March 26. Sir James Montgomery elected again member of Assembly.

1817, November. Paid Medicines for the parishioners:—Vitriolic Aether, Vomit and purge, two ounces of Bark, Tincture of Ginger, Squills and Cassia, Rhubarb, Epsom Salts; Vaccine matter.

For the privilege of being proclaimed twice on two Sabbaths, sixpence. Later sixpence also for proclamation twice on one Sabbath.

To penalty from John B— in consequence of the Session having agreed to give him a sessional rebuke for his sin, instead of a rebuke before the congregation, 10s. 6d.

1818, March 26. Sir James Montgomery member of Assembly for the Presbytery, and John Hay, younger, of Hayatoun, member for the Burgh of Peebles.

1818, June 10. Collection appointed for the Royal Infirmary.

1818, June. An industrious man who got his leg broken in the slate quarry, £1.

From Miss Ker for her Proclamation thrice on one Sunday, half a crown.

Baptism of Mr Gray's child out of the Church, fivepence.

1818, October 14. End of volume of Presbytery Records.

1818, December 9. Beginning of volume of Presbytery Records. This volume ends on the 16th October, 1867.

## THE GLEBE.

1819, March 24. Sir James Montgomery and the Rev. Alexander Ker were mutually agreeable to allow Sir James to take over that part of Stobo glebe called the Burn Park in order to be planted. And Sir James to pay the Minister its annual value in oatmeal. Mr Penman in Easter Dawick and Mr Ballantyne in Woodhouse had been chosen valutors. And Sir James was to allow free ingress and egress to both ends of the Burn for watering the Minister's cattle.

The Presbytery agree and appoint a meeting of Presbytery at Stobo to-morrow to perambulate the grounds and act in the matter.

Moderator closed with prayer.

Signature here of Alexander Ker of Stobo.

1819, March 24. Sir James Montgomery member of Assembly.

1819, At Stobo Manse. March 25. Assent the glebe of Stobo, the Presbytery perambulated the part desired by Sir James Montgomery for planting. It was suggested that in place of an equivalent in money, two pieces of land might be given in exchange for the Burn Park, viz.—the Fir Knowe, and a piece of ground at the north-west extremity of the glebe. The valutors considered the two values to be equal and fair. In the event of Sir James not being willing to give up the ground at the north-west extremity of the glebe he should give the Minister twenty shillings annually for that piece of ground or meal to the value.

The Rev. Alexander Ker appointed to carry out the exchange but to report to the Presbytery ere it be completed. Dykes five feet high to be erected by Sir James.

Presbytery closed with prayer.

1819, April 28. Sir James Montgomery agrees to take the Burn Park and give therefor the Fir Knowe and the value of a Boll of meal at fairs prices annually. In the matter of the glebe of Stobo.

1819, September 5. Colonel Graham's Collection, 5s.

1820, March 29. Sir James Montgomery member of Assembly.



1821, January. Received from the Justices a fine imposed for stealing wood, £2.

February 25. Mortcloth at the Burial of Mr Alexander Ker, 10s. (This was a son of the Minister: he was a preacher.)

1821, March 28. Sir James Montgomery member of Assembly.

1822, March 27. Sir James Montgomery member of Assembly.

1822, April 17. The Presbytery decide to report against the additional Psalms and Paraphrases being introduced into worship under the sanction of the Assembly. "The attempt is a complete failure" all except the 84th Psalm.

1823, January. Given to a shipwrecked seaman with a pass on his way home, 1s. Paid for three parcels of vaccine matter one only of which succeeded, 6s.

1823, March 26. Sir James Montgomery elected member of Assembly. John Hay, Esq., of Smithfield, elected member for the Burgh.

1824, August 24. On a letter from Sir James Montgomery it was appointed to keep a Register of Burials in all the parishes, to be inspected annually by the Committee on Schools.

1824, December 25. Sir James Montgomery has £405 belonging to the Session.

1825, January 10. Sir James Montgomery having given to the schoolmaster a small piece of ground at the east of the school-house for a garden desired this to be marked in the Minutes as it was no part of the legal garden of the schoolmaster; so as to preserve his right thereto.

1826, August 6. Received from Mr William Gray for Mortcloth, 5s. From Mr Montgomery of Whim for the Mortcloth for his child, 6s. And from him also for behoof of the poor, £1; at the death of his child.

#### REPAIRS ON THE CHURCH.

1826, September 17. No sermon; Church being repaired.

#### MORT SAFES.

1827, January 24. Sir James Montgomery stated that as he was setting out for France last year he received a petition from a number of parishioners begging that grave safes might be got for the use of the parish as watching was burdensome and oppressive. He desired his overseer to purchase three of them, which had been done. Mr Ker to pay for them out of the Session Funds and charge for their use as is done at Eddlestone. 10s and 5s to be paid for their use according to circumstances. And if outside the parish 20s to 15s and the safes to be returned to the parish if in the interval a

parishioner die whose relatives desire the use of the safes.

The schoolmaster to have charge of the safes and exact the fees. (This was to prevent the spoliation of the graves by Resurrectionists.)

1827, December. Received a legacy of £5 from Mr James Thomson of Loaningdales. Received for the use of the safes, £2 15s.

March 4. No sermon; great fall of snow.

November 26. To Walter Thorburn, Peebles, for seven and a half yards of linen for Communion table, 17s 2d.

Acts of Assembly; mending Church stove, bellrope, salary to Schoolmaster for present-ing and ringing the bell, glass for Church windows, &c., are items recurring at intervals. Also a screw key to the Safes.

Given a guinea in 1828 to a man at Slate Quarry to send his daughter to Edinburgh to consult a medical person for her sore leg.

1828, September 15. Mortcloth at funeral of Lady Montgomery, 10s. 6d.

1829. Putting on a board between Church and steeple, 1s. 6d.

1830, June 13. For the proclamation of Alexander Renton, Esq., surgeon, Peebles, and Miss Bainsden, 1s. 8d. (Thrice on one Sabbath.)

£1 given to a woman to take her son to Edinburgh Infirmary. £1 to maintain her there while the limb is amputated.

1831, July 26. The Session resolve to invest £500 in Bank of England Stocks by Sir James Montgomery.

It was accordingly done thus:—Purchased £250 3s. 4d. Bank Stock at 199 and a half per cent., £499 1s. 8d. Transfer, 12s; Brokerage, 6s. 4d.; total £500.

#### THE CALL TO A MINISTER.

1832. In this year Overtures from three Synods and eight Presbyteries were presented to the General Assembly, recommending the Restoration of the Call to its ancient constitutional place in the Settlement of Ministers. That is to say, they urged the Abandonment of the practice now a century old, whereby the Call formed merely a Concurrence in the Appointment by the Patron. The Assembly was now urged to go back to the days when Presbyteries were wont to reject a Presentee who had the misfortune to be opposed by the parishioners.

1832. £1 given to a man to take his son to Edinburgh to consult Mr Liston, the eminent Surgeon.

Four shillings a week given to another lad to maintain him at Mr Bathgate's school in Peebles to educate him to be a schoolmaster,

that being the only profession open to him seeing he lost a leg.

1833, July 20. Mortcloth for Mr Montgomery's funeral, 10s. 6d.

#### THE VETO.

1833. Dr Chalmers was now urging what began to be called The Veto:—That a majority of male heads of families residing in the parish, and in communion with the Church for two years, with or without expressed reasons, ought to be of conclusive effect in setting aside a Presentee, except where the Dissent was founded on malice or corruption, or not on any true personal objection to the Presentee regarding his ministerial gifts and qualifications, either in general or in reference to that parish in particular.

About this time Dr Chalmers raised £200,000 in four years for the Church Extension Scheme, and built 200 Churches.

1833. December. A bottle of whisky to some men for burying in the Churchyard the corpse of an old man found near the top of the Craig Sware, 1s. 6d.

#### THE VETO.

1834. In this year the Veto was applied in the parish of Auchterarder and the Presentee of the Patron opposed by the whole parish. Accordingly in the following year the Presbytery rejected the Minister-nominate.

The question, however, was decided on the 8th of March 1838 in the Court of Session by a majority of eight Judges to five in favour of the Presentee.

The General Assembly in the same year (1838) maintained the spiritual jurisdiction of the Church to be independent of all State control.

#### PATRONAGE.

1834, April 23. The Rev. Mr Elliott of Peebles moved and was seconded by Mr Ker of Stobo that the Presbytery petition both Houses of Parliament that no change be made on the Law of Patronage. Mr Somerville of Drumelzier, seconded by Dr Burns of Tweedsmuir, moved that they do not petition. This last was carried by the casting vote of Mr Campbell of Traquair, Moderator.

1834, December 29. Proclamation of Captain James Ker, H.F.I.C.S., with Miss Elizabeth Montgomery, Stobo; thrice in one day, 4s. 2d.

1835, July 5. Mortcloth for funeral of Miss Ann Montgomery, 10s. 6d.

#### ASH TREES.

1835, December 22. Sir James Montgomery had caused the marchdyke in front of the Manse to be taken down and rebuilt a few feet to the south because in its former situation, owing to its nearness to a row of

ash trees to the south of it, it was frequently thrown down in slaps when the trees were moved by a high wind. This was inserted to preserve his right to the row of trees which is now on the north of the march dyke next the glebe.

#### PRESENTATION TO THE REV. MR EDGAR.

1837, September 6. Mr Thomas Davidson to be taken on trials by the Presbytery of Linlithgow.

Letter from Mr Alexander Ker of Stobo stating that it was his wish to have Mr Edgar, preacher of the Gospel, as his assistant and successor. Thereafter Mr Elliott of Peebles gave in a Presentation from Sir James Montgomery in favour of Mr Alexander Edgar to be assistant and successor to Mr Ker at Stobo. Also a certificate that Mr Edgar had qualified to government; also certificate of license by the Presbytery of Lauder; and a letter of acceptance by Mr Edgar. Finally, a Bond by Mr Ker for fifty pounds per annum to Mr Edgar. When Mr Edgar being present, declared his acceptance; to which in the peculiar circumstances of the case, the Presbytery gave their consent.

The Presbytery sustained the Presentation.

Appoint Mr Ker to intimate from the pulpit at Stobo that the roll of male heads of families in communion with the Church will be open to the inspection of the parishioners; and that a meeting will be held at Stobo this day fortnight to purge and attest the roll, and proceed with the Settlement of Mr Edgar.

1837, September 20. Communion roll examined in presence of a large number of parishioners and attested. Appoint Mr Elliott to preach at Stobo on the 24th and intimate that Mr Edgar the presentee will officiate there on the two following Sabbaths and that his Call will be moderated in on the 9th October; Mr Paterson of Kirkurd to preach and preside. Closed with prayer. Alexander Affleck; Pat. Booth, clerk.

1837, October 9. Mr Paterson of Kirkurd preached from John 6 and 49 and 50, "Your fathers," &c. The roll was then purged and the Call produced and signed without objection and was sustained.

Prescribed ordination Trials, the exegesis being, *an providentia est specialis*.

Next meeting at Peebles on November 1. Closed with prayer.

Walter Paterson of Kirkurd; Pat. Booth of Innerleithen, clerk.

1837, November 1. Peebles. Mr Edgar, the presentee of Stobo underwent his Trials and passed to the entire approbation of the Presbytery. Mr Ker of Stobo to serve the

edict on Sabbath first; and the ordination to take place on Friday the 17th; Mr Charteris of Newlands to preach and preside.

ORDINATION OF REV. ALEXANDER EDGAR,  
12TH MINISTER.

1737, November 17. Mr Welsh, correspondent from the Presbytery of Kirkcudbright, present.

Ordination of Mr Edgar to be assistant and successor to Mr Ker of Stobo. The officer called three times at the most patent door of the Church for any objections to be now stated to the Presbytery in the Manse. None appeared and the Presbytery proceeded to the Church. Mr Charteris preached from 1 Corinthians 1 and 23, "We preach Christ Crucified," &c. The Act against simony was read. Also the questions put and answered satisfactorily, by Act of Assembly, 1711. The Presbytery did by solemn prayer and imposition of hands ordain and set apart to the office of the holy ministry Mr Edgar; and gave him the right hand of fellowship. The parishioners also took him by the hand in token that they accepted him as their Minister. He signed the Confession; also the Formula, and was admitted a member of Presbytery. Closed with prayer. Pat. Robertson, Eddlestone, Moderator; Pat. Booth, clerk.

1837, November 28. The Rev. Dr Duff, Indian Missionary, addressed the Presbytery and the public on India Missions.

1839, March 18. The Appeal of the General Assembly in the Auchterarder case came on before the House of Lords. On the 2nd of May the decision was delivered which maintained the ruling of the Court of Session; thus the Church lost her case. The General Assembly met soon thereafter. In it the Motion of Dr Chalmers was carried no further to oppose the Patron or the Presentee in the Auchterarder case; but still to maintain the Cause of Non-Intrusion, and to appoint a Committee to consider how the privilege of the Establishment and the harmony between Church and State should be preserved unimpaired; and to confer, if necessary, with the Government.

The Veto Act had now been in operation for five years, and although illegal, had worked well:—Out of 250 parishes 10 Presentees only had been vetoed.

In 1839 occurred the Strathbogie case:—the Presbytery was divided upon the case of Presentation to the parish of Marnoch. Seven Ministers obeyed the Court of Session and were suspended by the Assembly, and four obeyed the Church, against the law of the land.

The Court of Session interdicted the Ministers appointed by the Assembly from in-

truding into the parishes of the Suspended Seven.

The Church sent two Deputations to London without much effect.

In the end five suspended Ministers (as two others were absent), in defiance of the injunctions of their ecclesiastical Superiors and in face of the protestations of the whole people, ordained a suspended licentiate in the parish of Marnoch; the parishioners to a man deserted the Church, and a riot and uproar ensued. This was done in obedience to the Civil Court.

In the Assembly of 1841 Mr Candlish moved a series of Resolutions asserting the principle of Non-Intrusion; which were carried.

The Seven Ministers of the Presbytery of Strathbogie were deposed. The Presentee to Marnoch was stripped of his License. An Interdict and Suspension of Sentence was served the following day upon the Assembly by the Court of Session.

A vast amount of discussion and negotiation between parties in the Assembly, and again with the Government, was opened; but in the end led to no mode of settlement, the position of the seven deposed Strathbogie Ministers barring the way.

The Assembly of 1842 adopted the Claim of Right which maintained many points, among them that of Non-Intrusion.

Nearly seventy Clergymen had assisted and preached for the deposed seven Ministers; but eleven were especially singled out as having received the Communion from their hands. These were suspended for nine months. Several other Ministers and licentiates were severely sentenced for calling in the aid of the Civil Law.

It was now virtually declared that no Presbytery need ordain or induct an unacceptable Presentee if it recompensed him in money, not out of the funds of the Benefice, but out of the pockets of the faithful.

1839, May 1. Stobo gave £1 19s. 4½d each for Home Schools, Home Churches, India Mission, Colonial Churches.

The other parishes in the Presbytery are recorded also in the Minutes.

1839, September. A woman on being refused alimony for her fourth illegitimate child, laid it down in the Minister's parlour; who afterwards on her expressing contrition advanced her five shillings pending the Kirk Session's resolution. (Rev. Mr Ker.)

1839, June 3. Mortcloth for funeral of Sir James Montgomery, 10s. 6d.

1839, December 23. Five parishes within the Bounds being without Elders, the Presbytery resolves to encourage those who are

labouring among their people to get such office-bearers; to admonish those who are not; and further as complaints have been made of the difficulty, nay, impossibility, of getting their most respectable parishioners to accept of the Office, to make, if need be, a new and combined effort to overcome the reluctance of their people in this matter.

1840, February 17. Dr Burns of Tweedsmuir gave notice of motion—To petition Parliament and to overture the Assembly on the subject of Non-Intrusion in the Settlement of Ministers.

Mr Robertson of Eddlestone intimated that he would move that the Assembly be overtured to repeal the Veto Act.

1840, March 11. Mortcloth for Miss Montgomery.

#### THE CHURCH AND SPIRITUAL INDEPENDENCE.

Motion brought forward by the Rev. Dr Burns of Tweedsmuir, seconded by the Rev. Dr Schmerville of Drumelzier:—That the Presbytery petition Parliament on the subject of the Non-Intrusion of Ministers on reclaiming Congregations. Mr Robertson of Eddlestone, seconded by Mr Elliott of Peebles, moved—That they do not petition, as the existing laws are sufficient for that purpose. It was then put to the vote, and carried by the casting vote of the Moderator, Mr Cruickshank, to Petition.

Dr Burns and Dr Somerville next moved:—That the Venerable Court of the Assembly use all constitutional means of vindicating the spiritual independence of the Church, and securing the interests of the people of Scotland in the Settlement of their Ministers.

Mr Robertson and Mr Elliott next moved: That whereas the Act of Assembly, 1834, commonly called the Veto Act, has been found by the Supreme Civil Judicatures of the land to be illegal, and *ultra vires* of the Church. And whereas much evil has arisen from the collision that has taken place between the ecclesiastical and the civil courts in consequence of the attempt to enforce the said Act, whereby our ecclesiastical Establishment has been endangered, the affection of many of the Church's best friends alienated, and a spirit of bitterness and animosity created in the minds of men highly injurious to the growth of Christian charity and vital godliness; it is humbly overtured to the Assembly that the Veto Act be repealed; that Presbyteries be enjoined to exercise the constitutional powers they possess to prevent the Intrusion of unqualified Ministers; and that every possible facility be afforded to congregations for stating definite and specific defects of whatever description in Presentees; objections on such grounds to be judged of by Presbyteries.

The first Motion was carried by the casting vote of the Moderator.

1840, April 28. Mr Edgar cannot succeed in making a Kirk Session in Stobo.

Collections in Stobo:—Home Schools, £3 15s. 6d.; Home Churches, £2 10s. 7d.; India Mission, £2 7s.; Colonial Churches, £2 5s.; total, £10 18s. 1d.

1840, December 9. Tuesday, December 15, to be observed as a Day of Thanksgiving for the late abundant harvest. And in those parishes where the whole day is observed, the Synod recommends that the co-operation of Evangelical Dissenters be asked.

1840, December 9. Address to be presented to Queen Victoria and Prince Albert on the Birth of the Princess Royal.

Petition also to be presented to the Queen and the Marquis of Normanby on the probable Desecration of the Sabbath by the carriage of the Royal Mail by railways on that day.

1841, May 5. Collections in Stobo:—Jewish Mission, £1 16s. 6d.; Education, £2 12s.

#### DEATH OF THE REV. ALEXANDER KER.

1842, March 30. Mr Ker was nephew of his predecessor, Mr Baird, to whom he was assistant and successor. He was licensed by the Presbytery on April 24, 1782. He was called September 21. and ordained November 9, 1787. He died in the 55th year of his Ministry, aged 85. On the 15th February, 1788, he married Katharine Williamson, sister to the Laird of Crrdrona. She died on the 29th April, 1812, aged 57. Their children were—Alexander, a preacher; Thomas, a Writer to the Signet; Isabella, who married James Kerr, Judge of the Court of King's Bench, and Vice-Admiralty, Quebec; also Jean, and Eliza who married Charles Balfour Scott, W.S. Mr Kerr wrote the Account of Stobo Parish for Sir John Sinclair's New Statistical Accounts, III.

1842, April 2. Mortcloth for Mr Ker's funeral, 7s.

1842, April 2. At Stobo Manse. The Brethren met here on account of the funeral of the Rev. Alexander Ker, Minister of Stobo; but as he is succeeded by the Rev. Alexander Edgry, they have no appointments to make. Mr Ker died on March 38.

Mr Ker, the Minister, wrote both the Statistical Accounts at an interval of forty years. He says:—"My residence amongst them has been for upwards of sixty years. I have known in the parish many respectable, benevolent and kind-hearted parishioners. They are gone, and I have mourned their loss. Yet they have left behind them successors to whose integrity of life and manners I am happy to have the opportunity

to bear testimony. There is in one word, perhaps, no parish where the moral character and conduct of the people are in all respects more uniformly unexceptionable."

1842, April 20. Collections in Stobo:—For Education, £5; Colonial Churches, £2 7s. 6d.

1842. Assessors appointed to Stobo at the request of Mr Edgar who was about to elect Elders, there having been none when he succeeded. June 30.

1842, June 30. Newlands Manse. Kirk Session of Stobo held here. The Rev. Alexander Edgar, Minister of Stobo; with the Rev. Mr Affleck of Lyne, and Rev. Mr Charteris of Newlands, assessors, as there are no Elders.

#### BEFORE THE SECESSION OF 1843.

On the 17th November, 1842, a Convocation of Ministers was held in Roxburgh Church, Edinburgh, to the number of 465. Of these, 333 pledged themselves to secede if everything else failed.

On the 20th January, 1843, the Court of Session decided that the Church Courts could not erect parishes *quoad sacra* at their own pleasure, or admit whomsoever they willed into ecclesiastical judicatories.

The affairs of the Church were later discussed in Parliament, and all the pretensions of the Church were condemned.

The Veto Act and the Chapel Act caused the Secession of 1843.

1843, April 12. Collections in Stobo:—Education, £4 11s.; Colonies, £2 11s.

#### SECESSION.

1843, May 18. Almost to the very last many had expected that some sort of compromise would be effected between the Church and the Law. After Dr Welsh had opened the proceedings with prayer, he read the Protest which had been carefully drawn up beforehand. This document concluded with the written determination of the Protesters to separate from the Established Church and withdraw to a separate place of meeting.

This Dr Welsh and the Leaders of the party proceeded to do, marching down to Tanfield Hall, Canonmilla, Edinburgh, from St. Andrew's Church where the Assembly had met. They were followed by almost all the members of the Non-Intrusion party in the Church. After they had retired the roll of members was made up, the Moderator was chosen, and the Marquis of Bute presented his Commission to the Assembly.

The Assembly then began to undo the work of the preceding nine years:—Presbyteries were instructed to proceed as before the Veto Act had been passed. The seven seceded Ministers in Strathbogie were recog-

nised, and their deposition considered illegal. All the other clergymen who had been deposed, or delicensed, on account of Appeal to the law, were reposed. The Acts of Assembly, 1833 and 1834, which admitted Ministers of Chapels to the privileges of Parish Ministers, were repealed. Thus the Church of Scotland began anew as if the previous nine years had never been.

752 Ministers remained with the Church; 289 Ministers of parishes left; and 162 Ministers of *quoad sacra* Churches, 451 in all.

After the Secession, Parliament passed The Scottish Benefices Act whereby Presbyteries were empowered to look at the character and number of objectors to Presentees. Later, it was also made legal to erect Churches and parishes *quoad sacra*. And in 1845 the Poor Law Act was passed, which considerably relieved Kirk Sessions from the support of the legal poor.

1843. In the Presbytery of Peebles, three Ministers left their parishes on account of the Secession:—The Rev. Dr George Burns, Minister of Tweedsmuir; the Rev. Walter Paterson, Minister of Kirkcud, the Rev. Dr James Somerville, Minister of Drumelzier. The Rev. James Cruickshank, Minister of Manor, was translated to Stevenson in September 1843.

Neighbouring Ministers, although not of the Presbytery of Peebles, who came out in 1843 were—The Rev. Mr Hanna, Minister of Skirling, and the Rev. Mr Proudfoot, Minister of Oulter.

1843. In this year the property and estate of Cardrona, nine miles below Stobo, and also situated on the Tweed, devolved on Captain James Ker, eldest surviving son of Katharine, youngest sister of the deceased Laird of Cardrona. Katharine Williamson had been married to the Rev. Alexander Ker (a native of Peebles), Minister of Stobo, and with several sisters before her she could scarcely have anticipated that the family property would be inherited by her descendants. On becoming proprietor Captain Ker assumed the name of Williamson. He married Elizabeth, second daughter of Sir James Montgomery, Baronet, of Stobo; and at his death in 1847 he was succeeded by his eldest son, Alexander Balfour Williamson, an officer in the 78th Highlanders.—(Chambers.)

1843, May 21. On this the first Sunday after the Secession, the adherents of the Free Church belonging to Stobo, Manor, Lyne, Eddlestone, and other parishes united in worship along with their Brethren in Peebles, in the old Meetinghouse in the Northgate of Peebles. The Clergyman was the Rev. Mr Fraser, Kirkhill, Invernesshire, who preached from St. John v, 25-29.

1843, May 28. On this the second Sabbath after the Secession, the Free Church Minister was the Rev. Adam Whyte of North Ronaldshay, who preached from Hebrews iv, 14-16.

The first Minister of the Free Church was the Rev. William Wallace Duncan of Cleish, Kinrosshire, who had been the first Minister to come under the Veto Act. The Rev. William Hanna of Skirling inducted him in the Autumn. He preached from the words "Be followers together of Me," &c., (Philippians iii, 17). On the following Sabbath Mr Duncan was introduced by his father, the Rev. Dr Henry Duncan of Ruthwell, founder of Savings Banks and author of the Philosophy of the Seasons, &c.

1843, June 14. There was produced an Attested Copy of the Deliverance of the General Assembly of the Church of Scotland, rescinding the Veto Act; also the Protest given in by Ministers and Elders who withdrew from the Assembly on May 18th, 1843; an Act of Separation and Deed of Demission, and Report of the Committee appointed to prepare Instructions to Presbyteries, with the Deliverances pronounced thereon.

From all which the Brethren find that the Assembly has declared that Dr James Somerville, formerly Minister of Drumelzier, has attached his name to the said Protest, and has therefore ceased to be a Minister of the Church of Scotland, and that the Church of Drumelzier is vacant.

The Rev. Dr Burns, Minister of Tweedsmuir, likewise left the Church of Scotland at this time; also his Church and Parish; also the Rev. Mr Paterson, Minister of Kirkurd.

1843, June 18. Resignation of an Elder on account of the principles held by him (probably one of the Free Church Secession).

Close of the 1754 volume of Kirk Session Records of Stobo.

1843. After the Secession the Church Extension Scheme of Dr Chalmers was converted into the Endowment Scheme of Dr Robertson. At the end of twelve years he had collected £400,000; had seen sixty Churches endowed; and forty others in progress.

1844, April 24. Collections in Stobo:—Education, £1 6s. 6d.; Colonies, £1 3s.

1844, August 21. £22 16s 6d collected among the Ministers for liquidating the Debts of the Church; and also £20 11s. 6d. for defending *quoad sacra* Churches.

1845, May 7. Collections in Stobo:—Education, £1 1s. 6d.; India, £1 15s. 6d.; Home Mission, £2 13s; Colonies, £1; Jews, 17s. 6d.; total, £7 7s. 6d.

1845, May 7. Approve of the Overture anent Ministerial Communion: Because the

Church of Scotland being the Church established by law, is not at liberty without the sanction of the State, to admit into the pulpits of the Establishment, Clergymen of other Denominations, not recognised by the State.

1845, May 18. Proclamation of Sir Graham Montgomery and Miss Alice Hope Johnstone, received 4s. 2d.

1846, August. End of Volume of Stobo Records and Accounts.

1846, April 15. Collections in Stobo:—Education, £4 1s. 3d; India, £2 1s. 3d.; Colonies, £2 16s. 10d.; Home Mission, £1 2s. 2d.; Jews, £3; total, £13 13s. 3d.

1846, August 5. The Members of Presbytery agree to subscribe in equal amounts over five years for the Endowment of *quoad sacra* Churches varying sums, of which Mr Edgar, Stobo, promises £15.

1846, September 21. The General Assembly desires that the Sacrament of the Lord's Supper be celebrated in every Church not once but twice every year.

1846, December 2. The Presbytery approves of the policy of the Directors of the Edinburgh and Glasgow Railway regarding the Observance of the Sabbath.

1847, April 28. Collections in Stobo:—Education, £4 3s.; India, £4 10s. 10d.; Colonies, £1 5s.; Home, £3, 2s. 6d.; Jews, £1 4s.; total, £14 5s. 4d.

#### THE U.P. CHURCH.

1847. The earlier Secession and the Relief Churches united under the name United Presbyterian.

The Free Church of 1843 continued on her way.

1848, April 19. Collections in Stobo:—Education, £2 6s.; India, £3; Colonies, £2; Home, £1 5s.; Jews, £1 14s; total, £10 5s.

1849, April 1. Collections in Stobo:—Education, £2 1s.; India, £2 15; Home, £3 7s. 6d.; Colonies, £2 1s.; Jews, £2 5s.; Building, £2 2s.; total, £14 1s. 6d.

The following Answers from Ministers were received by the Presbytery regarding the Administration of the Act anent Privy Censures:—

(1.) There is one Diet of worship in every parish, but in Peebles there are two.

(2.) The usual form for Divine Worship is maintained in all. In the country there are two discourses in summer and one in winter.

(3.) The Sacrament of the Lord's Supper is celebrated in every parish at least once a year.

(4.) No answer required.

(5.) Number of Elders:—12 in one parish;

3 each in five others; 2 each in two others; 1 each in three others; and none in 1.

(6.) There is regular Visitation, or Catechising, or Exhortation of all the families of Church members in every parish; in many of all the parishioners.

(7.) There is no deficiency in the means of religious instruction so far as can be possibly remedied at present.

(8.) There is adequate provision for the education of the young in all the parishes except Lyne and Megget. In Peebles there is no parochial School, but there are two Burgh Schools and several private.

(9.) A Sabbath School in every parish; in some are more than one.

(10.) There is a Mortification for educational purposes of £50 each in Linton and Lyne, and 30s. a year in Drumelzier.

1850, May 1. Stobo contributed:—For Education, £3 10s.; India, £3; Home Mission, £5 10s.; Colonies, £1 16s.; Jews, £2 5s.; total, £16 1s.

#### DEATH OF THE REV. ALEXANDER EDGAR.

1850, May 21. Mr Edgar had been licensed by the Presbytery of Lauder, on the 7th of February, 1826. He was presented to Stobo by Sir James Montgomery in September and ordained assistant and successor November 17, 1837. He was aged 56 and was in the 12th year of his Ministry. He married on the 16th July, 1840, Christina Kinglake; who married again on the 20th March, 1862.

1850, Peebles, July 10. Mr Forrester of Linton appointed Moderator.

Mr Booth appointed Clerk *ad interim* owing to the illness of Mr Campbell. Meeting of Presbytery had been held at Stobo on May 25, 1850, on the occasion of the funeral of the Rev. Mr Edgar, when Mr Little of Manor had been appointed to preach at Stobo on the second day of June and proclaim the Church and parish vacant. Mr Edgar died on the 21st inst. He was last present on November 28. Mr Campbell of Traquair supplied Stobo on June 16; Mr Taylor of Drumelzier on the 23rd, Mr Gray on the 30th, Mr Mackenzie of Lyne July 7, Mr Robertson of Eddlestone on the 21st, and Mr Little to administer the Lord's Supper on the usual day. Mr Charteris of Newlands for Stobo on August 11.

The vacancy had been reported to the Patron and the Clerk of the Trustee. Next meeting at Peebles on October 23.

A. M. Forrester of Linton, Moderator; Patrick Booth of Innerleithen, Clerk.

#### PRESENTATION OF MR BLAKE.

1850, Peebles, August 7. Meeting called

in consequence of presentation to Stobo:—Laid on the table Presentation to Stobo from Sir Graham Graham Montgomery the patron, to James Largie Blake, probationer, dated 19th July, 1858. Also letter of acceptance: Certificate of his having taken the oaths; Extract of the license from the Presbytery of Garioch, dated May 7, 1846; and a testimonial from the Presbytery of Dalkeith.

Sustained by the Presbytery. Appoint Mr Blake to preach at Stobo at Sabbath the 18th and again on the 19th. Mr Charteris on the 11th to intimate the foregoing. Two members also appointed to attend the service on the week-day and at the close of the service receive from Mr Blake the MSS. of his sermons delivered there. And that one of the Committee intimate a meeting of Presbytery in Stobo Church on Thursday, September 5, for the purpose of moderating in a Call to Mr Blake, and for receiving objections; Mr Mackenzie of Lyne to preach and preside. (Committee—Messrs Little and Taylor.)

Discourses for Mr Blake to deliver on the day for moderating in the Call:—Exegesis, *Quae et qualis sit perspicuitas a protestantibus scripturae attributa*. Homily, ii Thess. iii, 13, "But ye Brethren," etc. Exercise and addition, Hebrews xviii, 20 and 21, "Now the God of Peace," &c. Lecture, Psalm cxiv. Sermon, Josh. xxiv, 15 to 25.

A. M. Forrester of Linton, Moderator; Patrick Booth, Clerk.

1850, September 5. Sealed copies of Mr Blake's discourses were laid on the table.

Mr Mackenzie of Lyne preached on Psalm cxliii, 1.

Call read and subscribed and left with the schoolmaster for further signatures. Objections were called for and there being none the Call was sustained. Mr Blake now underwent his Trials and satisfied the Presbytery, who sustained them. Appoint his ordination for Thursday, 19th September. Mr Taylor to preach and preside. Mr Booth to serve the edict on the 8th. A. M. Forrester, Moderator; J. Campbell, Clerk.

1850, September 5. The latest Volume of Session Minutes of Stobo begins:—A Call was moderated in in favour of Mr James Largie Blake to be Minister of the Church and parish of Stobo:—

"We Heritors, Elders and Members of the Congregation, and parishioners of the parish of Stobo, being Protestants, desirous of promoting the Glory of God and the good of His Church, being destitute of a fixed pastor and being satisfied by good information and our own experience of the ministerial abilities and of the suitableness to our capacities of the gifts of you, Mr James Largie Blake, have agreed to invite, as we

hereby do invite and call you to undertake the office of pastor among us promising you all dutiful respect, encouragement and obedience, in the Lord. In witness whereof we have subscribed this Call before the Presbytery of Peebles, on the fifth day of September, eighteen hundred and fifty years. G. Graham Montgomery, heritor; James Anderson, elder; Thomas Scott, elder; William Turner, elder; George Scott, school-master, &c.

1850, September 19. The edict was returned duly served.

and people by Mr Mackenzie. Mr Blake finally subscribed the Formula and his name was added to the roll. A. M. Forrester, J. Campbell.

On September 22 Mr Blake was introduced to the people by the Rev. William Peters, Minister of Kinross, who preached from the text "The Cross of Christ." Mr Blake thereafter preached from "The Church of the Living God, the pillar and ground of the truth."

THE REV. JAMES L. BLAKE, M.A.,  
13TH MINISTER OF STOBO.



Rev. James L. Blake

The officer proceeded to the most patent door of the Church to call for objections to life and doctrine; but none were made.

Mr Taylor preached on Hebrews xiii, 17 and 18, "Obey them," &c. The usual questions were put and answered. Whereupon Mr Blake was by prayer and solemn imposition of hands ordained to set apart to the Ministry. He then received the right hand of fellowship from the Presbytery. Suitable addresses were made to Minister

1850. The Rev. James Largie Blake was born at Aberdeen in 1820. He studied at the Grammar School, where he was a distinguished pupil of Dr Melvin, the famous Latinist. He studied at Marischal College where he graduated M.A. in 1840. He was licensed by the Presbytery of Garioch in 1845. In 1846 he was appointed assistant in the parish of Inveresk to the Rev. J. G. Beveridge. He was presented to the parish of Stobo by Sir Graham Montgomery in



1850 and the same year married Miss Janette Bryce, daughter of the Rev. W. Bryce, D.D., Minister of Aberdeur, by whom he had two sons and two daughters, all of whom are living. In 1867 he was presented to the parish of Langton, in Berwickshire, by the Right Hon. Lady Elizabeth Maitland Pringle of Langton. He died at Langton Manse on May 14th, 1892.

During his incumbency at Stobo he acted for a time as Editor of the Church of Scotland Mission Record. He contributed numerous articles to the Press and was a frequent writer in such Magazines as Macmillan's, &c. Widely read in all kinds of literature, he never ceased to interest himself in the thought of the time and to give his attention to matters relating to philosophy, archaeology, natural science, &c.

One of his sons, the Rev. J. W. Blake, is Minister of Temple (1907.)

1851, April 9. Stobo contributed for:— Education, £2 5s.; Home Mission, nothing; India, £1 16s. 8d.; Colonies, £3; Jews, £5 13s.; Glasgow, £1; total, £13 14s. 8d.

1852, April 28. Stobo contributed for:— Education, £2 7s. 1d.; Home, £2 2s. 6d.; Nothing for India; Colonies, £4; Jews, £4 5s. 6d.; Endowment, £3 2s. 4d.; total £15 7s. 5d.

1853, April 20. Stobo contributed for:— Education, £3 7s. 4d.; India, £4 9s. 5d.; Nothing for Home; Colonies, £3; Jews, £3 9s.; Endowments, £8 10s.; total, £22 15s. 9d.

The Presbytery agreed to petition the House of Lords against the Bill proposing to authorise the sale of the Clergy Reserves in Canada; also against the Abolition of Tests for University Professors; and against the Admission of Jews to Parliament; and in favour of Mr Forbes Mackenzie's Bill for regulating the drink traffic.

1854, April 2. Celebration of the Communion arranged for the first Sabbaths of May and November, rather than the second Sabbaths of these months as had been the case since 1850: in order to be less near the days of the Spring and Autumn terms.

1854, April 19. Stobo contributed for:— Education, £3 14s. 3d.; India, £1 13s.; Home, £3 3s. 9d.; Colonies, £1 16s. 8d.; Jews, £1 15s. 10d.; Nothing for Chapels; Endowments, £4 0s. 4d.; total, £16 3s. 10d.

#### THE CRIMEAN WAR.

1854. Wednesday the 26th April appointed as a National Fast on the near approach of War between Britain and Russia. The Session recommend also that the same day be observed as the Congregational Fast before the Communion, although "they do not consider that they have any power to do away with the religious observ-

ance of the regular Fast previous to the Communion.

A Collection was made on April 26, the Fast day, and also on Sabbath, April 30, for the wives and children of those engaged in the War, which amounted to £3 13s. 1d.

1854. Died the Rev. Hamilton Paul, Minister of the united parishes of Broughton, Kilbucho and Glenholm.

He was born in 1773; licensed in 1800; he was tutor in five families, assistant in six parishes, Editor of the "Ayr Advertiser" for three years. While at Ayr "he was a member of every literary circle, connected with every club, chaplain to every society, speaker at every meeting, the poet of every curious occurrence, and the welcome guest at every table."

He was ordained in 1813.

"His pulpit ministrations were not of that kind calculated to attract the million. His manner, however, was clear and unimpassioned; his composition chaste and elegant, often abounding with touches of great beauty. His sermons exhibited extensive learning and singular originality of thought; but his eccentric genius led him to express opinions and support them by illustrations which though abstractly correct, verged upon the ludicrous, and weakened the general effect of his discourse. From the acceptability of his private services and the warmth and kindness of his general disposition, he retained throughout his incumbency the respect and affection of his parishioners. In private society he was universally beloved. In company he was alike kind, affable, and unostentatious.

As a companion he was most engaging and the best story-teller of his day. His power of humour was unbounded—he had a joke for every occasion, and a *bon mot* for every adventure. Had he chosen to be satiric none had more eminent power, but he rather delighted in blending the complimentary with the pungent, and lessened the keenness of censure by the good humour of its utterance. His anecdotes are familiar over a wide district, and many of his sayings have become proverbial. Few in his position enjoyed a more extensive acquaintance. Hospitable, kind and charitable to a fault he was friend alike of the rich and the poor; while the ease of his manner, the variety and extent of his information, the readiness and point of his wit, attracted men of taste and learning from different quarters." He left many publications.

1855, April 19. Stobo contributed for:— Education, £1 15s. 6d.; Endowment, £9; Foreign, £2 13s. 9½d.; Home, £2 17s. 4d.; Colonies, £2 15s. 10d.; Jews, £3 2s. 2d.; Debts, £1; total, £23 4s. 7½d.

1855, June 27. Examined Mr Henderson, assistant teacher at Stobo. High and entire satisfaction expressed with his attainments. He signed the Formula. Next meeting on August 15. James Charteris, Moderator; G. H. Monilaws, Clerk.

1856, April 16. Stobo contributed for:— Education, £2 2s. 2d.; Foreign, £3 2s. 5d.; Colonies, £2; Jews, £2 3s.; Endowment, £8; Home, £4 16s. 2d.; total, £22 3s. 9d.

1856, June 27. Mr Henderson, assistant schoolmaster at Stobo, was examined before entering the Divinity Hall for the first time and passed.

Next Meeting on October 30 at Eddlestone. John Little, Moderator *pro tem*; G. H. Monilaws, Clerk.

#### DEATH OF THE REV. DR ROBERTSON, EDDLESTONE.

1856. By the death of this Minister there came to an end a line of four clerical Ministers of Eddlestone in direct line extending from 1697 to 1856, in all 159 years.

1857, April 21. Stobo contributed for:— Endowment, £3 3s. 8d.; Home, £3 10s.; Colonies, £2 4s. 2d.; Jews, £2 0s. 5d.; Education, £3 14s. 2d.; Foreign, £3 16s.; total, £18 8s. 5d.

1858, April 28. Stobo contributed for:— Home Mission, £3 2s. 6d.; Nothing for Chapel Debts; for India, £3; for the Colonies, £3 15s. 8d.; for the Jews, £2 8s. 2d.; for Education, £3 10s.; for the Endowment Scheme, £4 3s. 8d.; total £20.

1859, March 23. Stobo contributed for:— The Home Mission, £3 5s.; for the Colonies, £3 6s. 9d.; for the Jews, £2 15s. 11d.; Nothing for Chapel Debts; for Education, £4 5s. 1d.; for Endowment, £3; India, £3 7s. 9d.; total, £20 0s. 6d.

1859, December 9. Attested the annual report to the Widows Fund for the 114th year.

Mr John Brown, schoolmaster elect at Stobo, was examined and passed. Mr Brown then signed the Formula.

Next meeting on March 25. Jardine Wallace, Moderator; G. H. Monilaws, Clerk.

1860, January 30. This day observed by the Ministers as a Commemoration of the Reformation of 1560.

1860, April 18. Stobo contributed for:— Endowment, £3; India, £3 5s. 1d.; Home, £3 5s.; Education, £4 13s.; Jews, £2 13s. 6d.; Colonies, £4 13s. 5d.; total, £21 10s.

In addition, Stobo this year contributed for the Education Endowment Provincial Scheme and Ladies' Association Thankoffering for India, £85.

1861, Peebles. January 30. Examined Mr Kenneth Newland, schoolmaster elect of Stobo, and passed. Mr Newland signed the Formula.

1861, May 1. Stobo contributed for:— Endowment, £8 12s. 9d.; India, £4 2s.; Home, £2 13s. 1d.; Education, £3 4s. 2d.; Jews, £2 7s. 2d.; Colonies, £3 7s. 1d.; total, £24 6s. 3d.

1862, April 16. Stobo contributed for:— Education, £3 13s. Home, £4; Foreign, £4 12s.; Endowment, £3 1s.; Colonies, £2 18s. 10d.; Jews, £1 15s.; total, £20.

1863, April 15. Stobo contributed for:— Home, £4 1s. 7d.; India, £4 13s. 6d.; Education, £3; Endowment, £4 6s. 4d.; Colonies, £3 1s. 3d.; Jews, £1 12s. 2d.; total, £20 14s. 10d.

#### RESTORATION OF STOBO CHURCH.

The following article, under the heading of "Church Antiquities," appeared in the now defunct *Edinburgh Courier* of 8th October 1863, above the signature of "J. L. B." which we presume was that of the Rev. James L. Blake, M.A., the then Minister of Stobo, who was subsequently translated to the parish of Langton, in Berwickshire, where he died only a few years ago, and whose son, the Rev. J. W. Blake, M.A., is at present the respected Minister of the parish of Temple, near Dalkeith. We reproduce the article as complementary to the historical sketches of the parish which have recently appeared in these columns:—

The restoration of an early Norman Church on the banks of the Tweed, nearly six miles above Peebles, affords interesting matter of speculation to students of antiquity and those who find illustrations of Church history in every relic of the ancient builders and of ancient Christian worship. The Parish Church of Stobo is known to antiquaries as one of the few specimens of the earliest Scottish Churches extant. It consists of tower, nave, chancel, and an old ruined chapel or aisle on the north of the nave at its junction with the chancel—all occupying a base of about 90 feet in length, and from 24 to 40 in breadth.

Owing to the good taste and great liberality of the resident heritor—Sir G. Graham Montgomery, Bart. of Stanhope—who has obtained the sanction of the other heritors to the restoration of the church, but who alone bears the expenses, not only will the antiquities of the structure be carefully and anxiously preserved, but very handsome additional accommodation will be provided in the chancel, which has long been unoccupied, and a place of worship will be restored and fitted up in a style in which very few of our country parish churches have ever been treated. Our object meanwhile is

to give an account of the antiquity of the building.

The south side of the church, with its pointed windows and porch, would not lead one to give it an earlier date than the fourteenth or fifteenth century; but on coming near enough to see the iron "jougs" that still hang at the entrance as a memorial of the Presbyterian penance of other days, the stranger can see through the porch the old Norman doorway. Before enumerating those discoveries made in the process of restoration, which connect the building with the Norman period, it may be useful to mention that Stobo is cited by Cosmo Innes in his "*Origines Parochiales Scotiæ*" as an example of what is called a *Plebania*. "*Plebania* is a term which occurs more rarely in our Church records. It expresses a wide district of a mother church, having subordinate Churches or Chaplainries within its territory. The Church of a *Plebania* will be found always to have been of very high and early sanctity, and its priest or patron wielded generally some authority approaching to that of a rural dean. Of this kind was Stobo with its subordinate parishes and chapels (Dawic, Drumelzier, Kingledoors, Tweedsmuir, Broughton, Glenholm, Lyne), where the parson was styled dean, and was, it would seem, in very early times hereditary like some of the regular convents." "The district contains all the Vale of the Tweed from its source to the point where, turning eastward, it meets the Lyne, together with the glens and hills of the tributary waters of the Fruid, Cor, Talla, and some smaller streams."

\* \* \* \* \*

After rehearsing so many Anglo-Saxon names on the threshold of the old Norman Church, it will not seem so improbable as otherwise it might have seemed that some of its foundations and walls were laid there by Anglo-Saxon hands, or that the masons of the Norman period rebuilt an Anglo-Saxon ruin. The chancel is no longer separated from the nave, as it was completely by the building up of the Norman archway. On removing the wall about two months ago it was found that the arch had three rows of stones in it, one row being a foot lower than those on each side; so that the arch presented a double face both from the chancel side and from the church. On each row of stone a arabesque figure of a dark crimson colour was painted in fresco. It was about five or six inches in length and in breadth, and it occurred once or twice alternately. It must have had a peculiarly fine effect when running completely round the arch; but it was difficult to find what the original figure was, and that it was always a repetition of the same design. From the arch a border of two lines seems to have run along the

chancel wall. The traces are very few. One might suppose that the lines of red, which are seven inches apart, had been crossed vertically by letters; but there is too little left to allow of any certainty as to this.

An old monumental tomb with a canopy stood in the north wall of the chancel. It bore a shield at the top, on which a cross had probably stood out in bold relief; for the four fractured places on the stone shield occur just where the arms of a sculptured cross would have adhered. There was no lettering on the tomb, save a neatly carved W on every stone of it, beginning with the left or west side (the head of the tomb), and following the semi-circle of the stilted arch all round until it became inverted at the foot—thus, M. It was found necessary to change the position of the tomb to a certain extent, and in the process two quaint old Norman windows were discovered, which had been completely built up and hidden in order to admit the insertion of the canopy. The monument was therefore removed to another part of the chancel, and the windows have been restored. As much of the arch of one window remained as enabled us to see how both windows should be finished. The tomb contained a skeleton with its hands crossed over the breast. Five coins were found beside it; four being coins of German Bishops, and one Scotch coin. All the German coins bear German inscriptions; the Scotch one, which is hardly legible, seems to be in Latin. The largest coin has on one side, "Wolf, Bishop of Nurnberg;" and on the other, "Pfennigmacher in Regha," which may be *liberally* interpreted "Master of the mint in Rega." The next largest coin has the two inscriptions—"John Krauwinkel, Inn." (Innsbruck?) and "Heit, Rottmorgen Dott"—names perhaps of places in or near Bavaria. The third coin bears, "John, Bishop of Nurnberg;" and "God determines and overrules all." The fourth coin, like the second, has "John Krauwinkel, Inn.," and "The Kingdom of God remaineth for ever."

All the four have, on one side, the cross surmounting a globe or circle, and surrounded by the usual Romish border, and on the other side a circle of coronets. The fifth and smallest coin has the Scotch thistle on one side, and the Lion on the other, with inscriptions which we can *only guess* to be "Jacobus D.G. et Magd'len" and "I.R.M. Sco. Fran." If we are correct, the coin was struck in 1537, when James V. married Magdalen of France. She did not live long after reaching Scotland.

To return to the two windows:—They have lights seven feet apart. On the outside wall, they are only two feet eight inches long and six inches broad; but so great is their splay, extending through three feet of wall

that their arched space occupies upwards of six feet in height and four feet in breadth on the inside. The window-arch that had been least dismantled bore traces of paint and a thin coat of plaster. These appeared round the outer face of the arch as well as round its inner border. A wavy sort of ornament in red was backed by parallel lines of what may have been green and red colour—if so, the green has now turned into bluish grey; while angular figures in yellow or blue or purple appear to have run down each side; the whole constituting, we may suppose, a prototype, if not a substitute, for the highly ornamental stonework of later Norman windows. The wavy ornament may have been used instead of the zig-zag so common in Norman architecture. Both probably represented *water*, the symbol of purification—a symbol equally applicable to the two great ordinances of Baptism and the Lord's Supper; and one that seemed to be connected with every approach to the sanctuary, in ancient times. The symbol met the worshipper's eye on the very threshold, and warned him of the needful preparation of the heart for Christian worship.

There appear to have been similar windows to those now described in the opposite wall—the south wall of the chancel, but a large window of the geometrical period has filled up the greater part of the space which they had originally filled with their extended splay. On the sill of the south window the altar had been placed in later times, and the large stone that remains there may have been the altar or a portion of it. There is an aumry close beside; the iron in the stone where the hinges of its little door had been fixed is now like an inky powder.

There had probably been one or more Norman lights in the east wall of the chancel, but all have been effectually hidden, except a small one very near the roof. It is arched and cut out of a single stone; its light is 23 inches in length and about 7½ in breadth.

In heightening what was usually termed "the priest's door," which led into the south side of the chancel, a fragment of a stone cross was discovered, sufficiently large to indicate its original size, and where the arms had been broken off. It seems to have been eighteen inches in breadth and in height, having arms and stem of equal thickness—vertically and horizontally. Both on the front and on the back, a circle was inscribed on the central space. The circle enclosed four arcs of circles, whose ends terminated at the angles where the limbs diverged. The front circle seemed to be distinguished by having a wedge or arrow-shaped figure, pointing up and down from its upper and lower edge. We are the more particular in mentioning these circumstances, in the hope

that some antiquaries may be able to say how far there is a resemblance to relics of antiquity previously discovered in Scotland.

A piece of a stone cornice, carved in imitation of tiles, was discovered in the same place. It was probably part of the eaves of an old stone roof.

We now turn to the Norman chapel north of the nave. It is a ruin; the archway that led into it having long been built up, and appearing merely as a recess in the inside. On removing the plaster with which it was thickly covered, the arch was seen to be ornamented on the bevelled angle with a row of florets of four petals. Each of the twenty stones in the arch had a floret carved on it. The workmanship is rude, but there is great simplicity and beauty in the ornament. A heavy Norman abacus underneath was supported by large piers, having their corners bevelled. In restoring the piers, a stone trough or lavatory was found in the wall close to one of them. Near the other was found what seems to have been the base for the stem of a cross. It was remarkably weather-beaten, and the deep furrows at the side seemed to be the effect of rain running down the stem of the cross. Right over the arch was discovered a stone, on which were very deeply carved a communion cup and wafer. The cup measured nine inches in height. Its rim was six inches broad, and the foot of the stalk was six inches also. An oval knob appears to have existed between the bowl of the cup and the foot; but hammers have been busy with the emblematic device, about the same time that Reformation plaster was applied to the florets of the arch. The wafer is an inch or less above the cup, and is 2½ inches in diameter.

There are some very large blocks of stone in the foundations of the chapel. Its roof was plain and heavily arched over with stone, the carviture beginning at a much lower level than the springing of the entrance arch. It is of importance to observe this, because *the earliest Norman vaults were quite plain and of the barrel form*. A piscina, which is still to be seen in the east wall of the chapel, proves that an altar stood close beside. There is also a recess for an aumry. The altar was dedicated to "Our Lady," as we find from the records of the Presbytery of Peebles.

The erection of a small building for a stove, in the angle between the chancel and chapel necessitated the laying bare of the foundations at that part of the church; it was also indispensable to do the same at the south-east angle of the church, in order to consolidate the corner-stones of the building there. It was found that under the regular foundation of the chancel there were two or

three layers of stones, not very large in size, arranged together all on their edges, and occupying a breadth equal to that of the wall above them, or rather more than that, and a depth of from 2 to 2½ feet. Black mould, very different from the gravel-bed in which the church is founded, was laid as if in layers among them; but age and vegetation, and the decay of the remains deposited from age to age under the chancel floor, may have contributed to change the character of the material with which the stones had been mixed. There is no such *under foundation* to the old Norman chapel, and this, as well as other features, would mark the chancel as still more ancient than the chapel.

An old and narrow Norman (if not Saxon) doorway has also been discovered. It is near the tower, and in the north wall. Traces of paint were found on it. The outside stones of this arched entrance were nine inches lower than the stones of the arch inside. The door had once been barred by a large bolt or bar, the hole for receiving which ran about five feet or more into the side of the wall.

This entrance must have existed before the present south entry, which is just opposite to it. The probability is that the main entrance was originally in the west gable, and that the Norman arches and jamb-shafts, now on the south side, was once part of a west front. It was found on making a door in the wall of the tower, to serve as an entrance to the chief heritor's gallery, that the tower had been built at a later period than the nave, and built not on but above the gable wall, so that the tower has four walls of its own only after it rises above the gable. A wide and very rude archway opens into the tower from the church. It may have been damaged, and altered or mended when the original entrance was removed. The stones of the arches and pillars of the south entrance would almost exactly fit into this archway.

It is remarkable that the tower, though of later date than the church, should contain a built-up window which has far more of a Saxon than a Norman look. It is made in "long and short work," and has a solid and triangular stone for its top. Now, both features point to Anglo-Saxon times. The fact may be accounted for, if we suppose that the window was once in the west gable of the church and was transferred to the tower, when the tower was made to hide that gable.

The old building has undergone many alterations; but the relics that connect it with an earlier and purer state of religious worship in Britain than that which prevailed for some hundreds of years previous to the Reformation are especially valuable. The

times of the Culdees and the times of St. Kentigern, with which the early history of Stobo as a district brings us into contact, have a very peculiar interest in comparison with the times in which Romanism had the ascendancy.

Dean and priest, age after age, have laid aside their vestments in silence, and sought rest beside the house where they ministered; but still the murmur of the Tweed is heard as of old in this haunt of Britons and Saxons, where the sway of the Scottish kings was so long resisted, and still great portions of those walls and of the very site remain, where, previous to the Norman invasion, Briton and Saxon worshipped God and trusted in the mediation of Jesus Christ. And, let us piously trust that, in ages to come, our Presbyterian worship will hold its place within the ancient walls, and that many will be trained thereby of whom it shall be said, as Wordsworth the poet said of the hero of his "Excursion"—

The Scottish Church, both on himself and those  
With whom from childhood he grew up, and held  
The strong hand of her purity; and still  
Had watched him with an unrelenting eye.  
This he remembered in his riper age  
With gratitude and reverential thoughts.

#### THE TEMPORALITIES.

1864, February 17. Agreed to the motion by the Rev. Mr. Blake, Minister of Stobo, ancient senior Ministers taking care of the Temporalities of the Church.

1864, April 27. Stobo contributed for:—India, £3 7s. 2d.; Endowment, £2 8s. 6d.; Colonies, £4 3s. 6d.; Jews, £3 1s. 8d.; Education, £4 5s. 9d.; Home, £4 10s. 9d.; total, £21 17s. 4d.

1864, Peebles. December 14. The Presbytery agreed to the following expression of their high appreciation of the conduct of Sir Graham Montgomery in restoring the Church of Stobo:—"The Presbytery find that the operations connected with the Restoration of the ancient Church of Stobo are now almost completed, and that the admirable result is due to the liberality of Sir Graham Montgomery, Bart. of Stanhope, who of his own accord proposed the restoration, and has with excellent taste and at great expense carried it out without asking the other heritors of the parish to do more than consent to his plans. It is an occasion without precedent in the history of the Presbytery of Peebles to find a single heritor doing what it is often a tedious and painful process to bring about, even in cases where the heritors are numerous, and when a Church has been pronounced in a ruinous condition.

The Presbytery therefore feel it their duty to express their grateful acknowledgments to

Sir Graham and their admiration of the manner in which he has carried out the restoration of the Church of Stobo, and they request the Minister of Stobo to convey to Sir Graham along with a copy of this Minute the strong sense entertained by the individual members of the Presbytery of the liberality and good feeling manifested by Sir Graham towards the Church of Scotland."

1865, April 19. Stobo contributed for:—Home, £2 9s. 9d.; Education, £2 5s. 10d.; Colonies, £3 3s. 6d.; Endowment, £2 19s. 4d.; India, £2 16s. 7d.; Jews, £2; total, £15 5d.

#### A FUTURE MINISTER OF STOBO.

1865, October 25. Mr John Booth was examined before entering the Hall for the first year. He was sustained.

Next meeting at Kirkurd on November 10.

Peter Macvicar (Manor), Moderator; G. H. Monilaws (Peebles), Clerk.

1866, January 3. The Presbytery adopted a Motion on the Observance of the Sabbath, moved by the Rev. Mr Blake, Minister of Stobo, and seconded by the Rev. Mr Monilaws, Peebles.

1866, April 19. Motion adopted by a majority in the Presbytery, agreeing to an Overture to the Assembly against Innovations on the simple forms of worship hitherto observed by all congregations in the Church of Scotland.

In this year and those following the amounts contributed by the various parishes towards the Schemes of the Church are not recorded separately in the Records.

#### REV. MR BLAKE PRESENTED TO LANGTON.

1866, Peebles. September 14. Compared John Stirling, Esq., as Mandatory for the Presbytery of Duns, and gave in the following papers in reference to the Translation of the Rev. J. L. Blake of Stobo to the parish of Langton in the Presbytery of Duns:—Extracts from the Presbytery of Duns anent said Translation and all other relative documents. The Presbytery expressed their satisfaction therewith and agreed to take the usual steps towards Mr Blake's Translation according to the forms of the Church.

Dr Monilaws was appointed to preach in the Church of Stobo on Sabbath the 15th, and to make all necessary intimations.

1867, Peebles. September 26. Dr Monilaws reported that he had preached in Stobo Church on the 15th and that he had summoned the parishioners of Stobo to appear before the Presbytery this day to state objections if any why the Translation of Mr Blake of Stobo to Langton should not take place. None appeared and the Presby-

tery unanimously agreed to translate Mr Blake to Langton.

The Clerk was instructed to intimate this Resolution to the Presbytery of Duns and to request the said Presbytery to intimate to that of Peebles the date of Mr Blake's Induction to Langton.

1867. Salary of Precentor, £5; and other £3 given by the Session in the Summer of 1867 for twenty lessons in singing to the young of the parish.

1867. Communion Roll as at September 29:—Seventy-one in all.

On September 26 the Translation of Mr Blake to Langton was agreed to by the Presbytery. The Induction to take place on October 10.

On September 30 Mr Blake makes his last entry into the Session Book remarking that for many years no cases for discipline have arisen, and that during his Ministry he followed the course of his predecessor in making no entries of such cases.

#### REV. JAMES L. BLAKE TRANSLATED.

1867, October 10. On the 10th of October Mr Blake, Minister of Stobo, was translated to Langton. He continued there until May 14, 1892, when he died aged 72, and in the 42nd year of his Ministry.

1867, Peebles. October 16. Read letter from the Presbytery of Duns intimating the date of the Induction of Mr Blake of Stobo to Langton for October 10.

The Clerk was appointed to intimate to the Patron of Stobo the vacancy.

Mr Wallace of Traquair was appointed to preach at Stobo on Sabbath the 20th and to declare the Church of Stobo vacant from October 10.

Mr Williamson of Innerleithen was appointed to preach at Stobo on the first Sabbath of November; and Mr Dick of Tweedsmuir on the third Sabbath of November (17th).

1867, October 16. Last entry in this Volume of Presbytery Records.

1867, November 20. New Volume of the Presbytery Records begins.

#### PRESENTATION OF THE REV. JOHN R. ROBERTSON.

1867, November 20. There was laid on the Table of the Presbytery this day a Presentation in favour of Mr John Robert Robertson to be Minister of Stobo.

1867, November 20. The Clerk laid on the table a Presentation by Sir Graham Montgomery in favour of John Robert Robertson to be Minister of Stobo. The Presentation along with all the relative documents was sustained.

Mr Campbell of Lyne was appointed to preach at Stobo on Sabbath the 24th, and intimate that the Presentee would preach in the Church on Sabbath the 8th and Sabbath the 15th, and also on Monday the 16th before the Presbytery, and also that the Moderation of the Call would take place on Thursday, December 26. Mr Marjoribanks of Linton was appointed to preach and preside at the Moderation of the Call.

Mr Robertson officiated in the Church of Stobo on the 8th, 15th, 16th December, and the Presbytery met in Stobo Church on December 26th when a Call to Mr Robertson was moderated in.

1867, December 26. Stobo Schoolhouse. Mr Campbell returned the edict duly signed and attested from Stobo.

The Presbytery proceeded to the Church when Mr Marjoribanks of Linton preached from 2nd Corinthians iv and 5. A form of Call was then read and numerous signed. Objections were called for but none offered. The Presbytery then resolved to sustain the Call and proceed with the Ordination of the Presentee.

1867, Peebles. December 26. The Presbytery prescribed the following discourses to Mr Robertson the Presentee to Stobo:—Latin exegesis, *An Moyses fuerit verus Propheta?* Greek critical, Gal. iii, 15-16; Homily, 2nd Corinthians ix, 18; Popular sermon Lecture, Luke xii, 16-21; Sermon John xii, 32.

Next meeting at Peebles on January 2, 1868.

G. Marjoribanks (Linton), Moderator; G. H. Monilaws (Peebles), Clerk.

1868, Peebles. January 2. Mr Robertson, the Presentee to Stobo, underwent all his Trials and was sustained. Mr Macvicar of Manor was appointed to preach at Stobo on Sabbath, January 5, and read an edict appointing the Ordination and Induction of Mr Robertson to take place in Stobo Church on Thursday the 16th; Mr Meiklem of Drumelzier to preach on that day.

1868, January 16. Mr Robertson was ordained within Stobo Church. The Rev. Robert Meiklem was Moderator (of Drumelzier.)

Sunday, January 19. Mr Robertson was introduced by the Rev. George Campbell of Eastwood, who preached from Psalm xxvii, verse 4.

Mr Robertson thereafter preached from Hebrew xii, 14, on The Nature of the Church and the Object of her Ministry.

ORDINATION OF REV. JOHN R. ROBERTSON,  
14TH MINISTER OF STOBO.

1868, January 16. Mr Macvicar of Manor

returned the edict duly attested. The Presbytery then repaired to the Church where Mr Meiklem preached from John x, 10. Thereafter the cause of the meeting was stated. The usual questions were then put and satisfactorily answered by Mr Robertson. Thereafter by solemn prayer and imposition of hands Mr Robertson was set apart for the duties of the Holy Ministry in Stobo. He then received the right hand of fellowship from those present. He also subscribed the Formula, and his name was added to the Roll.

Next meeting to be at Peebles on March 25.

Alexander J. Murray (Eddlestone), Moderator; G. H. Monilaws (Peebles), Clerk.



REV. JOHN ROBERT ROBERTSON.

The Rev. John R. Robertson was born at Forteviot Manse, Perthshire, 28th January, 1842, elder son of Rev. R. J. Robertson, Minister successively of Gask and Forteviot. His mother, Helen Saunders Robertson, was daughter of Rev. James Bannerman, Minister of Cargill, and sister of Rev. William Bannerman, Vicar of Hoathley, Sussex, and of Rev. James Bannerman, D.D., Minister of Ormiston, and subsequently a Professor in the New College, Edinburgh. His mother traced an unbroken clerical descent up to the Reformation, through Bannermans and Turings, Ministers in Banffshire. He was educated at the University of Edinburgh. In those days it was not the ordinary course, as it is now, to take an Arts degree, and he did not. He was licensed by the Presbytery of Edinburgh. — (Communicated by his brother, Lord Robertson of Forteviot.)

1868, April 13. A course of instruction on psalmody inaugurated by Mr Longbottom, Musical Director of the Assembly Committee on Psalmody.

1868 April 21. Stobo contributed toward the six Schemes of the Church, £17 18s. 8d. For Religious, Benevolent, and Missionary objects other than the Schemes, £10 8s. 9½d.

#### A FUTURE MINISTER OF STOBO.

1868, July 8. Mr Williamson of Innerleithen proposed that Mr John Booth be taken on public probationary Trials; which was agreed to.

Next meeting at Peebles on October 14th. Alexander J. Murray (Eddlestone). Moderator; G. H. Monilaws (Peebles), Clerk.

1868, November 11. The following subjects were prescribed to Mr John Booth for his public probationary Trials:—Homily, John xviii, 36. Popular sermon, Matthew xi, 38; Lecture, Luke xv, 11 to 32. *An revelatio necessaria sit?* Exercise in addition, Matthew v, 17 to 18.

1868, November 11. The Motion of the Rev. Alexander Williamson (Innerleithen), against the Disendowment of the Irish Church was agreed to; and a Committee was appointed to draw up the petition.

1868, Peebles. December 30. Mr Booth having delivered all his discourses and having been examined according to the laws of the Church, was licensed as a preacher of the Gospel.

#### EXCAMBION OF PART OF THE GLEBE SANCTIONED.

1868, November 11. The Presbytery authorise the existing Committee to complete the Excambion of a part of Stobo Glebe.

#### EXCAMBION NOT COMPLETED.

1869, March 4. The Committee of the Stobo Glebe gave in a verbal report—The Presbytery having referred to the cost of the proposed Excambion agree not to press its being carried out, it being clearly understood that any arrangement which might be entered into between Sir Graham Montgomery and Mr Robertson, Minister of Stobo, is personal to themselves and temporary.

1869, April 15. Stobo contributed for the six Schemes of the Church:—£17 18s. 8d.

1870, March 24. The Rev. Mr Robertson (Stobo) gave notice of Motion, that the Presbytery issue an Address to the congregations within the Bounds, on the Duties of the Members, and the Work of the Church.

1870, April 22. Stobo contributed for the six Schemes:—£19 4s. 8d.; and for other objects, £4.

There are within the Presbytery seventeen Sunday Schools, with 585 pupils, and 63 teachers.

1870, April 29. Stobo has 108 Communicants; has had thirteen Baptisms; has 56 Sabbath Scholars.

#### DEATH OF THE REV. MR ROBERTSON.

1871, March 26. The Rev. John Robert Robertson died on Sunday after a short illness in the 30th year of his age, and fourth of his Ministry. The funeral took place on the 30th March; Service in the Church being conducted by the Rev. Robert Meiklem, and at the grave by the Rev. Mr Campbell of Eastwood. Funeral sermon was preached on April 2 within the Church by the Rev. Mr Campbell of Eastwood, from Hebrews xii, 23, "Ye are come to the spirits of just men made perfect."

1871, Peebles. April 26. The Presbytery adopted the following Minute of the Brethren who assembled at Stobo on March 30:—

The Brethren met after the funeral of their late brother, the Rev. J. R. Robertson, who died on March 26. By the desire of the relations the Rev. George Campbell, Minister of Eastwood, was appointed to preach in the Church of Stobo on Sabbath next, and to declare the Church vacant from March 26. The Moderator was instructed to intimate the vacancy to the Patron, and the Clerk was appointed to enter the death of Mr Robertson in the separate register. (Mr Robertson present on February 1.)

Supplies for Stobo:—Mr Murray (Eddlestone), on the 16th; Mr Wallace (Traquair), on April 30th. R. Meiklem (Drumelzier), Moderator; and Alexander J. Murray (Eddlestone), Clerk.

Mr Campbell (Lyne), Mr Macvicar (Manor), and Mr Meiklem (Drumelzier), reported that they had preached at Stobo on the days appointed, and they offered to continue to do so on alternate days during the vacancy. The Presbytery thanked these brethren and accepted the offer.

Supplies for Stobo:—Mr Dick (Tweedsmuir), May 12, being the Fast day. Mr Williamson (Innerleithen), on Sabbath May 14th.

Mr Meiklem (Drumelzier) appointed Moderator of the Kirk Session of Stobo during the vacancy.

Mr Wallace (Traquair), proposed "that the Presbytery record their deep sorrow at the removal by death of the Rev. Mr Robertson, Minister of Stobo, who had discharged his duties as a parish clergyman with such fidelity and success, and gave high promise of eminence in the Ministry."



The Presbytery unanimously agreed to the Motion and instructed the Clerk to send an extract to the relatives of the deceased assuring them of their deep sympathy.

1871, April 26. Stobo contributed towards the Six Schemes:—£21; and for other objects, £40 10s. 6d.

**PRESENTATION OF THE REV. JOHN L. BOOTH.**

1871, May 1. Sir Graham Montgomery issued a Presentation in favour of John Livingstone Booth, assistant to the Rev. Dr James Macgregor of the Tron Church, Edin-

May 28th, and Sabbath June 4th, and on Monday the 5th June. Mr Campbell (Lyne), Mr Macvicar (Manor), and Mr Meiklem (Drumelzier), appointed to hear him preach on the Monday and to receive from him the MSS. of his sermons.

The Presbytery resolved to meet in the Church of Stobo on Thursday, June 15th, and to moderate in a Call to Mr J. L. Booth, and to receive objections to his Settlement if any. Mr Milne (Kirkurd), to preach and preside. And they appoint Mr Campbell (Lyne), to preach at Stobo on Sabbath next and make intimation of these



Rev. John L. Booth

burgh. He was son of a former Minister of Innerleithen.

1871, Peebles. May 17. Read and sustained a Presentation from Sir Graham Montgomery of Stobo, to Mr John L. Booth, to the Church and parish of Stobo, with all other relative documents.

The Presbytery appointed the Presentee to preach in the Church of Stobo on Sabbath

resolutions and appointments.

The Clerk produced a letter of thanks written by Mrs Robertson thanking the Presbytery for their sympathy in her bereavement, in the death of the Rev. J. R. Robertson.

1871, June 15. The Moderator went to the pulpit and conducted Divine Service preaching from Luke xiii, 1-5. At the close

a Form of Call was produced and signed by those duly qualified. Intimation was also made that the Presbytery were now ready to receive objections to the Presentee, but none were offered. The Presbytery resolved to meet at Peebles this day week to sustain the Call and proceed to take steps for the Settlement of the Presentee provided no objections be offered. The Call was left in the hands of Mr Newlands, schoolmaster, for additional signatures.

1871, Peebles. June 22. Objections having been called for, and none having been offered, the Presbytery sustained the Call to Mr J. L. Booth to be Minister of Stobo. They appointed him to appear before them on the 12th July to undergo his Trials; they also prescribed for him the following discourses:—*Exegesis, An revelatio necessaria sit?* Exercise with addition. Matthew v, 17-21. Homily, Matthew xxv, 28th. Lecture, Mark x, 37. Popular sermon, 1st Corinthians xv, 17.

1871, Peebles. July 12 Mr Booth, Presentee to Stobo, appeared and was examined; he also delivered all his discourses as prescribed; and was sustained in all. The Presbytery appoint his Ordination to take place on Friday, the 11th August, at twelve noon. Mr Lorraine (Peebles), to preach and preside.

Mr Wallace (Traquair), to preach at Stobo on Sabbath July 30th, and serve the edict to the above effect.

1871, August 11. The edict appointing the Ordination of Mr Booth was returned duly executed, and all concerned having been summoned, none compared to object to the life and doctrine of the Presentee.

The Moderator then ascended the pulpit and preached from Romans iii, 31. And after Divine Service he put to Mr Booth the questions appointed for those about to be ordained, which were answered satisfactorily. Mr Booth was then by solemn prayer and imposition of hands set apart to the office of the Holy Ministry and admitted to the pastoral Charge of the parish of Stobo. The Brethren then gave him the right hand of fellowship, and the Moderator addressed suitable exhortations to the Minister and people.

REV. JOHN LIVINGSTON BOOTH, 15TH  
MINISTER OF STOBO.

John Livingston Booth was born at the Manse of Innerleithen in 1845. He was educated at Innerleithen and Peebles schools, and also at the Academy and University, Edinburgh. He was licensed by the Presbytery of Peebles, and was assistant to the Rev. Mr Thomson, Spott, and also the Rev. Dr Macgregor, Tron Church, Edinburgh. Ordained at Stobo

11th August, 1871. He married Julia Ritchie, daughter of Mr Ritchie, manufacturer, Stroud. Family—two sons and a daughter. He died 13th May, 1891, in the 46th year of his age, and is survived by a widow, one son and daughter.

1871, August 11. The Presbytery examined the ecclesiastical buildings of Stobo and instructed the Clerk to draw the attention of the heritors to the state and position of the water supply of the Manse, and to the condition of the Manse Offices.

1871, August 13. Induction of Mr Booth by the Rev. Dr Macgregor, Edinburgh.

1871, November 5. Hymnal first used in the Church.

1871, December 20. A loyal and dutiful Address was drawn up and sent to Queen Victoria upon the recovery of the Prince of Wales from his dangerous illness.

In connection with the proposed Education Bill, the Presbytery resolved that no system of Education would be satisfactory which did not contain provision for the Religious Training.

#### COMMUNION CUPS.

1872, January 7. It was agreed to enter into negotiations with the Session of Drumelzier either to purchase the Share of the Communion Cups belonging to them; or to sell to that Session the share belonging to them. They belonged formerly to the parish of Dawick, now suppressed.

January 21. The Session of Drumelzier are willing to purchase the Share of the Communion Cups belonging to Stobo for £4.

Agreed to by Stobo; and that the Cups henceforth belong exclusively to Drumelzier.

Subscriptions to be taken up throughout the parish to buy Cups for Stobo.

1872, February 18. £4 received from the Session of Drumelzier for the Share that Stobo had in the two Cups. £16 collected in Stobo which with the £4 received makes up £20 for new Cups.

1872, February 21. The Presbytery petitioned against the Education Bill.

There are twenty Sabbath Schools within the Presbytery, with 74 teachers, and 754 on the Roll.

1872, March 20. The Presbytery petitioned the House of Commons against the Bill for legalising marriage with Deceased Wife's Sister.

1872, April 24. Stobo contributed toward the Six Schemes of the Church:—£15 16s. 2d.; and for other objects, £33 3s. 6d.

#### NEW COMMUNION CUPS.

1872, April 25. The Sacramental Fast day: services conducted by the Rev. Mr

Milne of Kirkurd. After service Mr Booth, the Minister, produced a handsome pair of solid silver Communion Cups made by Marshall & Sons, 87 George Street, Edinburgh, at a cost of £20 sterling.

1872, April 28. The Sacrament of the Lord's Supper celebrated. The new silver Communion Cups were used for the first time.



The evening service was conducted by the Rev. Robert Meiklem of Drumelzier.

1872, July 1. The Session adopted the Recommendation of the Assembly that Collections for the Schemes of the Church be made by Schedule rather than at the Church doors.

1872, October 2. On the Motion of the Rev. Jardine Wallace, Minister of Traquair, it was agreed that special reference be made next Sunday to the unfavourable state of the weather for ingathering the crops, and to the prospect of a severe winter.

#### THE EDUCATION ACT.

1872. By the passing of the Education Act in this year, the duty and privilege of Ministers and Kirk Sessions undertaking the education of the children was transferred from them who had borne it since the days of Knox to School Boards, to be elected triennially.

1873, March 16. The Rev. Mr Booth declined to baptise a child of a farmer in Stobo parish, but the Session instructed the Minister to do so. He appealed to the Presbytery.

At this date the Minister intimated that in the interest of peace he is prepared to fall from his appeal in the matter of the baptism of the child: leaving the discharge of the duties devolving on a Christian parent to the dictates of the father's own conscience, but always protesting that discipline for non-attendance of Church Ordinances is impaired by the Resolution come to by the

Kirk Session on the 24th February last and for which he holds himself free from all responsibility.

1873, April 23. Stobo contributed toward the Six Schemes of the Church:—£20 16s. 3d.; and for other objects, £26 9s. 2d.

1873, October 1. The Ministers are to take the opportunity on the first Sabbath of November of acknowledging in their public Services the blessing of the recent harvest.

1873, December 17. A Committee was appointed to prepare a Minute respecting the munificent gift of half a million pounds to the Church of Scotland by Mr James Baird of Auchmedden.

1874, March 18. There are twenty Sabbath Schools within the Bounds; having 737 scholars on the Roll, with an average attendance of 612, and with 83 teachers.

1874, April 22. Stobo has contributed to the Schemes of the Church, £27 6s.; and for other objects, £36 14s.; total, £64.

#### ABOLITION OF PATRONAGE.

In 1874 occurred by Act of Parliament the Abolition of Patronage within the Church of Scotland. Thenceforward the members and adherents of the Church were to be free to select from the Ministers and licentiates of the Church a Minister suitable for themselves. From the time of the Reformation of Knox there had been with slight exception almost continuous struggle against Patronage. The view of the Church had been expressed as far back as 1560 that it pertained to every congregation to select its own Minister. But by the statute of 1567 which abolished Popery, and again in the Act of 1592, Patronage by lay patrons was legalised and upheld. From 1592 to 1649 Patronage continued to be the rule in the Church. In 1649 Patronage was abolished by Act of Parliament. After the Restoration of 1660 when Episcopacy was re-established, Patronage once more became the law of the Church, those Ministers who had been placed according to the Act of 1749 being required to seek anew presentation from the lay patron, and also yielding submission to the Bishop. One third of the Clergy vacated their livings rather than submit, and then followed the persecutions of the ejected Clergy and their adherents which so deeply stained the reigns of Charles II and James VII. In 1690 Patrons were deprived of the right of Presentation, receiving each 600 marks as compensation; but in point of fact four parishes only offered the former patrons this sum. The heritors and the elders were to propose a candidate to be approved or disapproved by the whole congregation. This continued until 1712 when an Act of Queen Anne restored lay Patronage save in those parishes in which it had been expressly

renounced. But the patrons were to retain the Teinds given to them by the Acts of 1649 and 1690 in place of patronage. This restoration of Patronage was the cause of almost all the secessions which have taken place from the Church. The Church of Scotland annually protested for seventy years after the passing of the 1690 Act, and a standing protest was continued thereafter. In 1834 a select Committee of the House of Commons considered the whole matter. The Veto Act was passed by the Church; and then began the ecclesiastical conflict which resulted in the secession from the Church in 1843. The new Act abolishing Patronage came into force on the 1st January, 1875. Patrons were to receive as compensation one whole year's stipend payable in four annual instalments. 242 Patrons claimed this compensation, amounting to the sum of £59,160.

1875, March 17. There are twenty-one Sabbath Schools within the Bounds; having 881 scholars on the Roll, with an average attendance of 703, having 107 teachers; and in the adult classes there are 89 pupils. £7 11s. had been collected for Missions in the classes during the year.

The Presbytery resolved to record their thanks to those patrons within the Bounds who have not claimed Compensation under the Abolition of Patronage Act 1874.

1875, June 9. Mr Booth (Stobo), allowed eleven week's absence from his parish on condition of getting proper Supply.

1876, January 13. Collection within the Bounds for all purposes, £2064 18s. 10½d.

1876, March 22. Sabbath Schools, 21; scholars, £910; average, 706; teachers, 108; adults, 102; collections, £11 5s. 4d.

1878, April 4. Total contributions within the Bounds for the year for all purposes, £2816 7s. 5d.

Sabbath Schools, 20; scholars, 941; average, 706; adults, 135.

1878, March 23. Sabbath Schools, 21; scholars, 968; average, 760; teachers, 111; adults, 345; collections, £13 13s. 8d.

1878, April 24. Total contributions within the Bounds for all purposes, £1079 3s. (£287 14s. 5d. of this was for the Schemes).

1879, March 19. Contributed toward the Schemes of the Church by all the parishes, £282 12s. 1d.; for other objects, £2216 15s.; total, £2498 7s. 1d.

Sabbath Schools, 20; scholars, 1026; average, 800; teachers, 121; adults, 386; collections, £16 1s. 5d.

1879, October 25. The Rev. Mr Booth intimated that he had resolved to take up the Collections by receiving boxes rather

than the method now in use; to which the Session agreed.

1880, March 3. Sabbath Schools, 22; scholars, 1083; average, 850; teachers, 127; adults, 208; collections, £18 3s. 7½d.

1880, April 28. Collected within the Bounds for Missionary, Educational, and Charitable objects in all the parishes, £1294 6s. 7d. (There is no Return for the Schemes of the Church).

1881, February 25. There are twenty-two Sabbath Schools in the Bounds; with 1047 on the Rolls; 795 of an average attendance; 127 teachers, and 249 in the adult classes, and £17 12s. 5d. collected for Missions.

1881, March 25. £1522 14s. 5d. collected within the Bounds for religious, educational, and charitable purposes (other than the Schemes).

1882, March 29. Sabbath Schools, 21; 1103 scholars; average, 854; teachers, 135, and 269 adults; collections, £17 17s. 1½d.

Collected for the Schemes of the Church by the various Churches, £310 0s. 1d.; for other objects, £1281 12s. 8½d; total, £1591 12s. 9d½d.

1882, October 30. There are 103 Communicants on the revised Roll.

1883, February 14. An expression of regret at the death of the Earl of Wemyss and March to be sent by the Presbytery to the present Earl. Lord Wemyss had been Patron of many Benefices in the County of Peebles.

1883, February 16. The Rev. A. T. Cousins of Broughton had suggested to the congregation the propriety of standing at praise and kneeling at prayer. This was considered at the Session this day, and it was agreed that intimation be made on Sunday of the suggestion and invite those who wish to do so.

The congregation unanimously adopted the recommendation on Sabbath, 18th February.

1883, April 12. Collected for the Schemes of the Church in all the parishes, £341 4s. 6d.; for other objects, £1416 7s. 9d.; total, £1757 12s. 3d.

It was reported to the Presbytery:—I. That the condition of each Church within the Bounds of the Presbytery as to site, accommodation, and state of repair, is quite satisfactory.

II. That there is no deficiency in religious instruction.

III. That there have been no Omissions of Public Service throughout the year except from unavoidable causes.

IV. That the Communicants present on

the occasions on which the Sacrament of the Lord's Supper was dispensed, numbered 2217; also 2118.

V. That the number of young Communicants was, inclusive of those in attendance at Bible Classes, 232.

VI. That the Communicants on the Rolls number 3371.

VII. That the Baptisms for the year number 231.

VIII. That the elders number 53.

Sabbath Schools, 19; scholars, 1110; average, 809; teachers, 129; adults, 419; collections, £23 3s. 8d.

1884, March 12. Sabbath Schools, 19; scholars, 1217; average, 943; teachers, 129; adults, 440; collections, £29 2s. 9d.

1884, September 3. Total contributions to the Schemes of the Churches from all the parishes, £348 16s. 8d.; other objects, £1085 4s. 2d.; total, £1434 0s. 10d.

Communicants present at the two Communion, 2236 and 2039. New admissions by certificate, 107; young Communicants, 122; Communicants on the Rolls, 3375; Baptisms, 230; Elders, 49.

1886, January 17. The Session agree to raise £5 throughout the parish as the contribution of Stobo towards the £80 required for the new Presbytery Hall in Peebles.

1885, March 18. Sabbath Schools, 19; scholars, 1185; average, 889; teachers, 130; adults, 215; collections, £29 18s. 6d.

Contributed for the Missionary Schemes of the Church and Benevolent objects, £2643 10s. 6d.

#### CLOSING SERVICES IN PEEBLES CHURCH.

This Church had been opened for public worship in January 1784. It was therefore 101 years old. It was situated on the Castlehill of Peebles, and was the successor of the ancient Cross Kirk. Its Ministers had been Dr Dalgleish, Dr Lee, Mr Buchanan, Mr Elliott, Dr Monilaws, Mr Lorraine.

1885, April 22. It was agreed to petition the House of Commons against a Bill introduced for the Disestablishment of the Church of Scotland.

Communicants at Communion within the Bounds, 2133 and 2212. Admitted by certificate, 90; 176 young Communicants; 3452 on rolls; 238 Baptisms; Elders, 48.

1886, 19th January. Parochial Branch of the Church of Scotland Defence Association agreed to be formed in Stobo; also a Branch of the Young Men's Guild.

1886, March 10. It was agreed by the Presbytery to petition the House of Commons in favour of Mr Finlay's Bill, to

declare the Constitution of the Church of Scotland.

1886, April 27. £4547 7s. 6d. contributed by all the parishes of all objects during the year.

#### NEW CHURCH OF PEEBLES.

1887, March 24. New Church of Peebles dedicated to Divine Service. It succeeded the former Church on the same site which had been dedicated on January 8, 1784.

Previously, in the 12th century there was on the same site the Chapel of the Castle of Peebles.

1887, April 13. £82 2s. has been contributed among all the parishes (excluding Peebles) towards the cost of the Presbytery Hall, and Kirk Session House of Peebles. This carries a right to the free use of the Session House in all time coming for Presbyterial purposes.

1887, April 27. A loyal and dutiful Address to be transmitted to Queen Victoria upon her Jubilee.

#### JUBILEE OF QUEEN VICTORIA.

1887, June 21. Thanksgiving Service for the Jubilee of Queen Victoria was celebrated in the Parish Church of Peebles.

1888, April 11. £2230 2s. 5d. was collected for all purposes within the Bounds.

1889, August 12. £1767 1s. 8d. was contributed for all objects within the Bounds.

1890, February 5. Approved of the Overture anent the formation of a Benefice Register. (In this connection, see the institution of the "Constant Plat" in the year 1595).

1890, March 12. There are 18 Sabbath Schools, with 1083 scholars; with an average of 882; 132 teachers; and 240 adults; also £44 4s. 6d. has been collected.

1890, June 11. £4315 6s. 10d. has been collected for religious, educational, and charitable purposes within the Bounds.

1890, June 11. The formation of a Choir Union sanctioned by the Presbytery.

1890, July 1. The Presbytery resolve to petition the House of Commons that a Religious Census be taken of the people along with the Civil Census in 1891.

1890, September 10. Resolved by the Presbytery to abandon the old Manse of Peebles whose site had belonged to the Church since the year 1427.

1891, January 16. Formation of a Lay men's League for the Defence of the Church of Scotland from Disestablishment and Disendowment. It included among its members Communicants and Adherents of dissenting Churches.

1891, March 14. First Festival of the Choir Union of the various Church Choirs in the Presbytery.

1891, April 15. There are 17 Sabbath Schools, with 1142 scholars, and 132 teachers, and 243 adults within the Bounds.

#### DEATH OF THE REV. MR BOOTH.

1891, Peebles. May 20. The Presbytery met this day in consequence of the death of the Rev. J. Booth, Minister of Stobo, who died on the 13th of this month. Mr Murray of Eddlestone was appointed to preach at Stobo on the 24th and declare the Church vacant and to make the intimations required by the Assembly regulations anent vacancies and appointments.

Mr William Milne of Drumelzier was appointed Moderator of Stobo Kirk Session, and the following Supplies were fixed:—7th June, Mr Boyd of Innerleithen; 21st June, Mr Miller of Kirkurd.

Mr Macvicar of Manor was appointed assessor to the Kirk Session of Drumelzier.

Mr Wallace of Traquair was appointed to draw up a Minute in reference to the loss sustained by the Presbytery by the death of Mr Booth and to send a copy to Mrs Booth. William Milne of Drumelzier, Moderator *pro tem*. P. Macvicar of Manor, Clerk *pro tem*. (Mr Booth was present on March 4th).

1891, June 8. The Session record the sense of loss sustained by the parish in the death of their beloved Minister, the Rev. John Livingstone Booth.

Electoral Roll of the parish adjusted and shews 98 members. At a later revision the Roll of the Congregation was finally adjusted to 103.

1891, Peebles. June 24. There was laid on the table a certified copy of the Roll of Stobo. Supplies for Stobo—5th July, Mr M'Lintock; 19th July, Mr Campbell; 2nd August, Mr John Milne; 16th August, Mr Lorraine

1891, June 24. Received letter of acknowledgment from Mrs Booth in reply to Minute of condolence from the Presbytery on the death of Mr Booth of Stobo.

The Clerk was authorised to grant the use of the pulpit of Stobo for the purpose of hearing candidates for the vacancy in that parish should application be made to him by the Clerk of the congregational Committee.

Supplies for Stobo:—Mr Campbell of Lyne, August 30; Mr John Milne of Newlands on September 13.

Next meeting in the Church of Stobo on Tuesday the 15th, at two o'clock. Samuel M'Lintock of West Linton, Moderator; Alexander J. Murray of Eddlestone, Clerk.

#### ELECTION OF THE

REV. J. R. CRUICKSHANK, B.D.,  
16TH MINISTER OF STOBO.

1891, September 7. The Rev. John Rodger Cruickshank, B.D., assistant Minister, Arbroath, was elected Minister of Stobo.

1891, September 15. There were submitted a Minute of Appointment and a Call to the Rev. John Rodger Cruickshank, assistant, Town Church, Arbroath, to be Minister of the Church and parish; also a Letter of Acceptance from Mr Cruickshank; also an extract of his licence as a preacher of the Gospel (Fordoun), and a Presbyterial certificate in his favour, all of which were sustained. It was agreed to proceed with his Settlement with all convenient speed.

The subjects for his Discourses were thereupon appointed to Mr Cruickshank and he was ordained to appear before the Presbytery on Friday the 18th inst. to deliver the same and to undergo all his other Trials in accordance with the law of the Church.

1891, Peebles. September 18. Compeared Mr Cruickshank, Minister elect of Stobo, who delivered with high approbation the Discourses which had been prescribed to him and went through his Questionary Trials to the satisfaction of the Presbytery. It was thereupon resolved to proceed at once with the Ordination of Mr Cruickshank at the Church of Stobo on the 28th. Mr John Milne of Newlands to preach and Mr Goldie to preside. Mr Macvicar to preach on Sunday first and serve the edict. P. Macvicar, Moderator *pro tem*; A. J. Murray, Clerk.

#### ORDINATION OF THE REV. MR CRUICKSHANK.

1891, September 28. The edict appointing Mr Cruickshank's Ordination was returned attested as having been duly served.

Intimation was then made at the most patent door of the Church that the Presbytery were now met and ready to receive objections if any to the life and doctrine of Mr Cruickshank, but none appeared; and the Presbytery proceeded to the Ordination. Mr John Milne of Newlands occupied the pulpit and preached from 1 Peter ii, 9. Thereafter the Moderator called upon Mr Cruickshank and put to him the Questions ordained to be put to those previous to Ordination; to which he returned satisfactory answers. Mr Cruickshank was then by solemn prayer and imposition of hands of the Presbytery set apart to the Office of the Holy Ministry and admitted to the pastoral charge of Stobo Church and parish.

The Moderator then addressed suitable exhortations to the Minister and people. After Divine Service Mr Cruickshank sub-

scribed the formula prescribed by Act of Assembly 1889, and his name was added to the roll of the Presbytery.

**JOHN RODGER CRUICKSHANK, 16TH  
MINISTER.**

He was born at Dyce in 1861; graduated at Aberdeen University M.A. 1882, B.D. (with Honours) 1885; Licensed by Presbytery of Fordoun 1885; Assistant Minister at Ellon 1886; Assistant Minister at Arbroath 1887; Ordained by Presbytery of Peebles 1891.

1891, October 24. Intimated resignation as an elder of Mr Alexander Blackwood who was removing to England. Received with regret. Mr Blackwood was an artist of outstanding originality and technique: some of his sketches appear in this Book.

1891, December 2. There are 17 Sabbath Schools, with 1211 scholars, and 134 teachers and 239 adults within the Bounds.

£2275 have been collected for religious, charitable, and educational purposes within the Bounds.

1892, April 24. There are 118 members, of whom 82 took the Communion. An organist engaged at £20 per annum.

1892, September 24. Second Annual Festival of the Choir Union.

1892, October 26. The Presbytery agree to recommend to the Assembly the Scheme suggested by the Rev. Mr Macvicar of Manor, that "Every Presbytery shall send one Minister for every four Ministers in a Presbytery, and for a part of four; and one elder for every six, and a part of six."

1893, March 29. There are 17 Sabbath Schools, with 1224 scholars, and 132 teachers and 236 adults within the Bounds.

1893, April 19. £2409 have been collected for religious, educational, and charitable purposes within the Bounds.

1893, May 14. Death of the Rev. John Bell Lorraine, B.D., Minister of Peebles.

1893, July 8. Third Annual Festival of the Choir Union.

1893, November 9. 128 Communicants in Stobo Church.

1894, March 8. There are 18 Sabbath Schools, with 1246 scholars, and 141 teachers and 376 adults.

1894, April 26. There have been collected for religious, educational, and charitable objects, £2093 9s. 1d.

1894, July 7. Fourth Annual Festival of the Choir Union.

1895, March 14. There are 18 Sabbath Schools, with 1282 scholars, and 136 teachers and 392 adults within the Bounds.

1895, April 25. £2009 10s. 11d. was

collected for religious, charitable, and educational purposes within the Bounds.

Collections for ALL the Schemes have been made in all the parishes except three, in which there has been a failure to collect for one Scheme.

Mr Yellowless, the Rev. Mr Macvicar (Manor), and Rev. Mr Murray (Eddlestone), co-operate in completing the Benefice Register.

1895, October 29. The Church of Peebles celebrates the 700th anniversary of the Dedication of St. Andrew's Church, Peebles.

1896, March 19. There are 18 Sabbath Schools, with 1280 scholars, and 126 teachers and 337 adults within the Bounds.

1896, July 2. The Minister of Eddlestone ceases to be Presbytery Clerk after twenty-six years of office.

1896, November 9. 138 Members in Stobo Church.

1897, March 11. There are 3967 Members with the Bounds.

The sum of £3999 4s. 3d. was collected for religious, charitable and educational objects.

There are 18 Sabbath Schools, with 1327 scholars, and 134 teachers, and their contributions amounted to £80 7s. 4d.

1897, May 3. 140 Members in Stobo Church.

£59 6s. 3d. is the amount of Christian Liberality of the Congregation for the preceding year.

**DIAMOND JUBILEE OF QUEEN VICTORIA.**

1897, June 20. Thanksgiving Services for the Diamond Jubilee of Queen Victoria in all the Churches.

1897, December 21. Total contributions for the Schemes of the Church, £32 10s. 9d. Appoint the Clerk to write to the agents of Miss Williamson of Cardrona requesting that a Volume of the Kirk Session Records of Stobo understood to be in the Library of Cardrona House be returned to the Kirk Session.

1898, March 17. Remarks are made under this date in the Records of the Presbytery, concerning the methods of keeping the Kirk Session Records of the various parishes. No remarks are made upon those of Stobo.

There are 4117 Communicants on the rolls. £2692 19s. 4d. was the sum collected within the Bounds.

There are 18 Sabbath Schools, with 130 teachers; and 1265 scholars, and 8 Bible Classes with 315 members, and £42 11s. 11d. was the sum collected.

1898, May 4. Communion Plate to be insured for £30, and the organ for £70.

1899, March 23. There are within the Bounds 4068 members.

£2789 19s. 10½d. had been collected within the Bounds.

There are 18 Sabbath Schools, with 133 teachers, and 1229 scholars; also with 8 Bible Classes with 341 members; and the sum collected was £62 4s. 10½d.

Remarks on the Kirk Session Records and parochial registers occur under this date. None upon Stobo.

1899, June 12. The Session considering the Pronouncement of the Local Government Board as to Church Collections resolved after this year to withhold the annual payment of three guineas to the Parish Council.

1899, December 26. Number on Roll, 170.

Eight guineas and also £3 collected for the widows and orphans of soldiers in the South African War.

£67 17s. 4d. total Christian Liberty for 1899 for Stobo.

1900, February 15. There are within the Bounds 4159 Members; £3193 7s. 9½d has been collected by the congregations for all purposes.

1908, March 22. There are 18 Sabbath Schools in the Presbytery, with 1312 scholars, and 138 teachers; also 8 Bible Classes with 344 members; the collections amount to £70 5s. 2½d.

UNION OF THE UNITED PRESBYTERIAN  
CHURCH OF 1847 WITH THE MAJORITY  
OF THE FREE CHURCH OF 1843.

1900, October 31. This Union formed what is called at present the United Free Church. The minority of the Free Church which declined union with the U.P. Church was formed of twenty-four Ministers and three Elders originally, but increased later.

1104 Congregations of the Free Church united with 594 congregations of the U.P. Church, representing 296,085 Communicants of the Free, with 196,089 Communicants of the U.P. Church.

The total amounted to 1698 Congregations, representing 494,174 members, excluding adherents.

The Free Church minority, popularly called "The Wee Frees," appealed to the Court of Session to declare them to be the legal Free Church of Scotland.

In the Outer Court the case was decided against the Free Church. The case was then carried on a Reclaiming Note to the Second Division of the Appellate Section of the Court of Session, where the three Judges unanimously decided again against the Free Church.

The case was finally appealed by the Free Church to the House of Lords where the case was heard in 1903.

The case having been argued, the Judges were preparing their decisions when suddenly Lord Shand died. His decision had been written out and was favourable to the United Free Church. His opinion therefore if delivered along with those of the other Judges, would have left the Bench equally divided. In that case, the judgment of the Court of Session would have also become the finding of the higher tribunal against the Free Church.

A rehearing of the whole case was rendered necessary, which began on June 9, 1904, before the remaining Lords, with the addition of the Lord Chief Justice and other two Lords.

On August 2 the decision was given—five Judges — Halsbury, Alverstone, Davey, James, and Robertson declaring in favour of the Free Church, while two—Lindley and Macnaghten dissented. By this judgment the Free Church was vested with the whole of the property formerly held by that body prior to 1900. This amounted to over £1,000,000 sterling in invested funds, as well as Colleges at home and abroad, missionary buildings all over the world, and all those Churches and Mansees in Scotland which had not special clauses in their Trust Deeds.

The Free Church offered to delay taking possession until July 1905, if only the United Free Church would give a guarantee that nothing would be taught in their Colleges or Churches contrary to what the Free Church claimed as its distinctive principles.

This the U.F. Church refused to do. Accordingly the Free Church demanded and was awarded by the Courts, the New College, the Assembly Hall, the Church Offices, and about eighty Churches. Compromise having failed, the Government appointed a Royal Commission to enquire into the whole matter. This Commission sat during January and February 1905, and reported fully on the questions before them.

On their Report the Government introduced a Bill into Parliament which speedily passed both Houses, under which an Executive Committee was appointed to which the property was all transferred, for the purpose of making a just and suitable distribution of it between the two Churches.

This has now (1907) been duly effected, and thus it has come to pass that the recently constituted United Free Church has been gifted and endowed by Act of Parliament with the greater part of the buildings and other possessions of the "Wee Frees," the undoubted lineal and doctrinal representative of the Free Church of 1843 of Welsh and Chalmers!



In this Act a Clause was also inserted giving power to the Church of Scotland to alter its Formula of Subscription to the Westminster Confession of Faith.

1901, January 27. Memorial Services in connection with the death of Queen Victoria.

1901, February 14. Address sent to King Edward by the Presbytery, of Condolence and Loyalty.

1901, February 14. There are 4188 members within the Bounds.

£2654 3s. 0½d. has been collected within the Bounds.

1901, March 21. There are 18 Sabbath Schools in the Presbytery, with 1146 scholars, and 134 teachers; also 7 Bible Classes with 262 members; the collections amount to £64 4s. 10½d.

1901, June 2. Death of Sir G. Graham Montgomery of Stanhope, Laird of Stobo.

1901, June 25. The Kirk Session resolved to put on record its deep sense of regret at the death of Sir G. Graham Montgomery. Although he was not a member he was a good friend of the Church of Scotland. He restored Stobo Church in 1863 at his own expense and contributed liberally to the Schemes of the Church. He was a frequent worshipper with the congregation and in all things comported himself as a Christian gentleman.

178 names on the Communion Roll, 96 of whom partook of the Communion.

1901, December 18. The Session propose to approach the postmaster to have the Sunday delivery of Letters in the parish discontinued.

1902, February 18. On account of the prospect of strong opposition, the Session resolved to take no further steps regarding the stoppage of the Sunday delivery of Letters.

A strong effort to be made to stimulate Christian liberality in the Congregation to the Schemes of the Church, &c.

1902, March 20. There are within the Bounds 4320 members.

There has been collected £3149 11s. 9½d.

There are 18 Sabbath Schools in the Presbytery, with 1234 scholars, and 133 teachers; also 9 Bible Classes with 490 members; the collections have amounted to £67 19s. 4d.

1902, June 8. Thanksgiving Services for the conclusion of Peace at the close of the war in South Africa.

1902, June 26. Intercessory Services on behalf of King Edward prostrated by deadly illness on the very eve of what was to have been his Coronation.

1902, August 10. Service in celebration of the King's Coronation.

1902, October 22. The Kirk Session have already adopted the Hymnary.

1902, December 18. 181 names on the Roll, of whom 105 partook of Communion, last occasion; and 134 in the course of the year.

1903, February 26. There are 4411 Communicants. £2554 was collected in the Bounds. There are 20 Sabbath Schools in the Presbytery, with 1161 scholars, and 130 teachers. 8 Bible Classes with 491 members; the collections amounted to £57 12s. 1½d.

1904, February 25. There are 4481 members. £2463 11s. 1d. collected.

There are 20 Sabbath Schools in the Presbytery, with 1199 scholars, and 128 teachers; also 8 Bible Classes with 498 members. £65 9s. 5d. has been collected.

1904, December 15. £26 11s. 1½d collected for the Schemes of the Church during the year in Stobo.

175 names on the Roll, of whom 140 partook once during the year.

Five tons of coal to be distributed among the poor.

1905, February. The total givings in the Presbytery including seat-rents up to December 31 amounted to £2576 0s. 13d. Communicants, 4531.

There are 19 Sabbath Schools in the Presbytery, with 1278 scholars, and 128 teachers; also 8 Bible Classes with 183 males and 305 females. £49 6s. 10d. was the amount collected.

1906. Parish of Stobo:—Population in 1901 was 401; the Minister is the Rev. J. R. Cruickshank, B.D.; he was ordained in 1891; there are 181 Communicants in connection with the Parish Church. The stipend is £204.

#### ORDER OF SERVICE IN STOBO CHURCH, TWENTIETH CENTURY.

Psalm.

Prayer—Invocation, Confession, Petitions for Pardon and Peace, Supplications.

Old Testament Lesson.

Hymn from the Church Hymnary.

New Testament Lesson.

Prayer—Thanksgiving, and the Lord's Prayer.

Hymn. Sermon. Hymn.

Prayer—Intercessory.

Proclamation of Banns of Marriage.

Intimations. Offertory by bag.

Paraphrase. Benediction.

Sabbath School, 11 a.m.

Evening Service on the first Sunday of the month.

Bible Class at 6 p.m. every Sunday (except the first of the month) during the winter months.

**NOTE.**—It will have been observed that the Rev. John R. Cruickshank is enumerated sixteenth minister of Stobo since the Reformation of 1560. He is actually, however, the 15th; Mr Booth the 14th; Mr Robertson the 13th; Mr Blake the 12th; Mr Edgar the 11th; Mr Ker the 10th; and Mr Baird the 9th. At this point the name of Mr Robert Laing intervenes. He was however a *probationer* only, and at the time was not ordained. It was he who acted as *locum tenens* in Stobo at the various periods of Suspension and Deposition of the second Mr Russell. He cannot however be enumerated properly as a Minister of Stobo; although it is the accidental inclusion of his name after that of Mr Russell, which has had the effect of disturbing the proper enumeration of the Ministers' names. From this point backward, the enumeration is correct,—Mr Russell, 8th; Mr Russel, 7th; Mr Bollo, 6th; Mr Fleming, 5th; Mr Hog, 4th; Mr Row, 3rd; Mr Hepburn, 2nd; Mr Stewart, 1st.

#### THE NEW CATECHISM.

1907, June. It is not designed to supersede the distinctive catechism officially recognised by the several Churches for the instruction of their own children. It is issued as suitable for use in schools where children of various Churches are taught together. The Shorter Catechism, however, is still generally used in our public schools. There are many omissions which will commend themselves to its readers. It tells us that God created the heavens and the earth and all that is therein. It does not say as the Shorter Catechism does, that God made all things of nothing in the space of six days. Nor does it say that God created man in knowledge, righteousness, and holiness; nor that God entered into a covenant with man upon condition of perfect obedience; nor that, as that covenant was broken by the eating of the forbidden fruit, all mankind sinned with Adam and fell with him in his first transgression. It does not say that all mankind, by the fall, are under the wrath and curse of God, or by it made liable to death and the pains of hell for ever. Nor does it say that God, out of his mere good pleasure, from all eternity elected some to everlasting life. The old theology, in so far as it relates to our first parents and the fall and consequences, is altogether ignored. Naturally, therefore, it says nothing of our Lord Jesus Christ being required in order to deliver the elect out of their state of sin and misery, and to bring them into a state of salvation by a Redeemer, to undergo the wrath of God, or of their being accepted as righteous in the sight of God for the righteousness of Christ imputed to them. Nothing is said in the New Catechism of any resurrection of the body, whereas in the Shorter Catechism we are told that while the souls of believers are at their death made

perfect in holiness and do immediately pass into glory, their bodies rest in their graves till the resurrection, and are then raised up in glory. Nor does the New Catechism say much about the way of salvation. It tells us that we need salvation because we are sinners, and that repentance and faith on our part are required. We are to turn from sin to God, and we are to believe in Jesus Christ as able and willing to save us, and to rely upon Him alone for salvation; and that we are enabled to repent and believe by the Holy Spirit, for whose help we ought to pray. It may be added that while the New Catechism says that God abhors everything that is sinful, it does not say, as the Shorter Catechism does, that *every sin deserveth God's wrath and curse, both in this life and that which is to come.*

There are some omissions in the New Catechism which many will regret. The first answer in the Shorter Catechism is—"Man's chief end is to glorify God, and to enjoy him for ever." That answer does not reappear in the New Catechism. There will be a general feeling of regret that the answer to the question—"What do the Scriptures principally teach?" is omitted, being "The Scriptures principally teach what man has to believe concerning God, and what duty God requires of man." And probably very many will wish that the answer to the question—"What is God?" had been allowed to remain as it was in the Shorter Catechism with the alteration of a single word. "God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, *love*, and truth." In answer to the question—"How do we learn about God?" mention is made of conscience and of God's works in nature, as well as of His Holy Word: but there is no mention of His Ways of Providence, by which from one generation to another men are learning much of God's character and will.

The additions towards the close of the New Catechism, which is really shorter and simpler than could have been expected from such a combination of workers, will generally be regarded as decided improvements. In the prefatory note the New Catechism is spoken of as "embracing such teaching in the facts and doctrines of Christianity as might be acceptable to all the branches of the Reformed Church."

#### THE NEW FORMULA.

1907, July. The following is the Formula to be sent down to Presbyteries from the General Assembly of the Church of Scotland:—"I hereby subscribe the Confession of Faith, the public and avowed Confession of the Church, approved by former General Assemblies as most agreeable to the Word of God, and ratified by Parliament in the year 1690, declaring that *I believe the Reformed Faith therein set forth*, to which I will adhere."

From what has been said it may be thought that there will be little difficulty in adhering to the Reformed Faith if its facts and doctrines are, even in a general way, set forth in the New Catechism.

1907, July. THE UNITED FREE CHURCH OF 1900, endowed by Act of Parliament out of the funds of the Free Church of 1843. The United Free Church received four hundred and fifty-three thousand pounds belonging to the Free Church of Welsh and Chalmers; while the remanent "Wee Frees," as they were called, were allotted three hundred and ten thousand pounds of their own monies. The details follow :—

Fund.	Total.	U.F. Ch. Share	Free Ch. Share
Aged Ministers, £176,795		£141,795	£35,000
Sustentation .....	166,718	66,718	100,000
Home Mission ...	35,475	15,475	20,000
H. and Islands...	16,607	6,607	10,000
Foreign Missions	184,621	159,621	25,000
Special Funds ...	128,932	62,932	66,000
Reserve... ..	14,464	464	14,000
Cert. Legacies...	—	—	40,000
Total, .....	£723,612	£453,612	£310,000

#### PRESENTATION OF LAMPS.

1907, August. Stobo Church has been presented by Mr and Mrs F. R. S. Balfour of Dawyck with a beautiful set of lamps—

six of Italian 16th century work, and the others copies by Shirley.



**Rev. J. R. Cruickshank and his mother, Stobo Manse.**



## APPENDIX.—I.

FROM SYRIA TO STOBO—THE  
CHRISTIAN SUCCESSION.

JESUS CHRIST, A.D. 33. Preaches in Syria.  
 TWELVE APOSTLES. SEVENTY DISCIPLES.  
 PAUL at Rome.  
 CHRISTIAN SOLDIERS in the ROMAN ARMY.  
 CHRISTIAN SOLDIERS in GAUL and BRITAIN.  
 NICHOLAS at Peebles; Martyred A.D., 296.  
 ROMAN SOLDIERS at HALL LYNE, Peebles-shire.  
 GORDIAN in Gaul; Martyred A.D. 362. (St. Gordian's Kirk in Manor.)  
 NINIAN, died A.D. 432. (Galloway).  
 SERVANUS at Culross A.D., 462.  
 KENTIGERN or MUNGO his foster son. A.D. 518-603. Bishop of Glasgow and Missionary to the Borders. (St. Mungo's Kirk in Stobo, Peebles, Eddlestone, &c.)  
 MERLIN. Arch Druid, converted by Kentigern; A.D. 603.  
 CUTHBERT, A.D. 687, (St. Cuthbert's Kirk at Drumelzier.)  
 PETER The Dean of Stobo. A.D. 1175-1199,  
 PETER The Dean of Cludesdale, same period; probably the same.  
 PETER The Dean had a son, DAVID his heir; 1180-1203.  
 MICHAEL SCOT, 1180.  
 GREGORY the Parson of Stobo, A.D. 1202-1207.  
 RICHARD the Parson of Stobo, A.D. 1208-1214.  
 WILLIAM, Rector of the Church of Stobo, A.D. 1263.  
 YVAN, Vicar of Stobo, A.D. 1268.  
 YVAN, Dean of Peebles and Lanark, dates his citation from Stobo, and is probably the same. A.D. 1275.  
 MICHAEL of Dundee, Parson of the Church of Stobo, A.D. 1296; he swore fealty to King Edward of England.  
 JOHN DE WYNTOUN, 1296, intruded by King Edward.  
 GILCHRIST MORE, A.D. 1347.  
 "2 Nones April, 1347. To Robert de Den, collector in Scotland, Reservation of the Canonry and Prebend of Stobo in Glasgow about to be void by Gilchrist More betaking himself to a military life, notwithstanding that Den has the Church of Liston in the Diocese of St. Andrews, and a Canonry and Prebend of Dunkeld."

ROBERT DE DEN, above mentioned.

GUY DE RUPPE, A.D. 1358.

"8 Ides August 1358, Provision to Guy de Ruppe of the Canonry and Prebend of Stoboe in Glasgow void by the death of Robert de Den."

JAMES STEWART, A.D. 1379.

"Ides November 1379, Petition of John de Canon, Priest, M. A., licentiate in Canon and Civil Law, for the Canonry and Prebend of Stobo in Glasgow, void by the death of James Stewart, or by that of the Cardinal, Chaplain, Collector, or Sub-Collector, or other Minister of the Apostolic See, notwithstanding that John has Canonries and Prebends of Moray and Aberdeen, the Church of Rathen, in the Diocese of St. Andrews. Granted. Avignon."

(The foregoing quotations are taken from the Calendar of Papal Registers and Letters.

JOHN DE CANON, A.D. 1379, mentioned above.

SIR ANDREW HOINLYN. End of 14th century. Vicar.

MASTER THOMAS STEWART, A.D. 1425. Prebendary of Stobo.

SIR JOHN REID, A.D. 1473. Courtier of King James, II., III., IV.

ADAM COLQUHOUN. Prebendary, A.D. 1523.

JOHN COLQUHOUN, Vicar, A.D. 1523.

SIR NINIAN DOUGLAS, Vicar, A.D. 1554.

ROBERT DOUGLAS, Vicar, A.D. 1555.

SIR THOMAS NEILSON, Chaplain and Curate, A.D. 1555.

JOHN COLQUHOUN, Rector, A.D. 1560. Last Roman Catholic Clergyman.

JAMES STEWART, 1574. Reformed Minister.

Thomas Neilson, Reader, 1576; probably the same as Sir Thomas Neilson referred to above, adopts Reformed Religion.

Robert Douglas, Vicar, 1580.

ADAM HEPBURN. 1592. Presbyterianism. Died October 1602, after a ministry of ten years.

Andro Cunynghame "Pretended Vicar." 1601.

ARCHIBALD ROW, from Drumelzier, May 5, 1603. Presbyterianism, then Episcopacy. Died 1618, aged 47, after fifteen years' ministry in Stobo.

THOMAS HOG, A.M., from South Leith, February 26, 1619. Episcopacy. Died 1639, after twenty years' ministry in Stobo.

PATRICK FLEMING, A.M., October 2, 1640. Presbyterian and Covenanter. Died February 12, 1682, aged about 69, after forty-two years' ministry in Stobo.

WILLIAM BOLLO, A.M., from Dawick. Epis-

copalian. 1682. Deprived September 3, 1689, after seven years' ministry in Stobo.

**WILLIAM RUSSELL**, Presbyterian. March 22, 1689. Died August, 1699, after eleven years' ministry in Stobo.

**WILLIAM RUSSELL** from Morham. Presbyterian. April 29, 1701. Died March 13, 1733, after thirty-two years' ministry in Stobo.

**JOHN BAIRD**, Presbyterian. March 21, 1734. Died April 4, 1795. Father of the Church, in his eighty-sixth year, after sixty one years' ministry in Stobo.

**ALEXANDER KEE**, Presbyterian. November 9, 1787. Died March 30, 1843, aged 55, after fifty-five years' ministry in Stobo.

**ALEXANDER EDGAR**, Presbyterian. November 17, 1837. Died May 21, 1850, aged fifty-six, after twelve years' ministry in Stobo.

**JAMES L. BLAKE, M.A.** Presbyterian. September 19, 1850. Translated to Langton, October 10, 1867, after seventeen years' ministry in Stobo.

**JOHN R. ROBERTSON**, Presbyterian. January 16, 1868. Died March 26, 1871, aged 30, after three years' ministry in Stobo.

**JOHN L. BOOTH**, Presbyterian. August 11, 1871. Died May 13, 1891, aged 46, after twenty years' ministry in Stobo.

**JOHN R. CRUICKSHANK, B.D.**, Presbyterian. September 28, 1891.

#### APPENDIX.—II.

#### THE SCOTTISH CHURCH.

British Church (Kentigern) Seventh Century.

Romish Church (Queen Margaret) 11th Century.

Reformed Church (John Knox) 1560.

Presbyterianism 1560-1572.

Compromise of Presbyterianism with Episcopacy 1572, resulting in "Tulchan" Bishops.

Tulchan Episcopacy ends, 1580.

Episcopacy comes in again, 1584.

Presbyterianism established after twenty years' struggle, 1592.

The first genuine Episcopacy 1610-1638, ended by Jenny Geddes.

Covenanted Presbyterianism, 1638-1661.

Second Episcopacy (Charles II) 1661-1689, ended by the Revolution.

Presbyterianism established by The Revolution Settlement 1690, resulting in the Church of Scotland of the present day.

The Reformed Presbyterians, or Cameronians were those who did not come into the Presbyterian Church of Scotland in 1690, but remained out. Their Majority united in 1876 with the Free Church of 1843; their Minority continues as the Reformed Presbyterians.

Some of the Episcopalians refused to join the Presbyterian Church of Scotland and remained out in 1690; these became the parents of the Scottish Episcopal Church.

(1). The Church of Scotland gave off in 1733 The First Secession. Erskine, Moncrieff, Wilson, Fisher, are the names associated with it. It was partly Doctrinal, partly anti-Patronage. These formed The Associate Presbytery of 1733 at Gairney-bridge, and later The Associate Synod of 1745.

The Associate Synod of 1745 suffered from a Breach in 1747. It divided into Associate or Burghers, and General Associate or Anti-Burghers.

The Associate or Burghers divided in 1799 into Old Lights, called also Original Burghers, also Original Associate Synod, and into New Lights.

The General Associate Synod or Anti-Burghers divided in 1806 into Old Lights, called also the Constitutional Associate Presbytery, and into New Lights.

Burghers and Anti-Burghers united in 1820 and formed The United Associate Synod. It gave off in 1841 the Morisonians.

(2). The Church of Scotland gave off in 1752 The Relief. This was relief against Patronage and the intrusion of Ministers. It is associated with the name of Gillespie. The Presbytery of Relief was formed at Colinsburgh in 1761.

The United Associate Synod of 1820 united with The Relief of 1752 in 1847 and formed the United Presbyterian Church.

(3). The Church of Scotland in 1843 gave off The Free Church of the so-called Disruption. The Majority of the Free Church united in 1900 with the United Presbyterian Church of 1847 to form the United Free Church.

The Minority of the Free Church continues.

The Ecclesiastical position in Scotland therefore stands thus:—

(1) The Church of Scotland, of unbroken continuity from the days of Kentigern, reformed by the influence of Knox and Melville. After three and a half centuries the Church is endeavouring to realise the ideals of Knox, in Order, Government, and Social Reform. She is Free from State interference; she is Voluntary in her maintenance; she is popular in Election.

(2) The Reformed Presbyterians, or Cameronians. These form a remnant, descended from the Covenanted Church of Scotland, persecuted during the Second Episcopacy.

(3) The Scottish Episcopalians. These are descended from the members of the Church of Scotland in her Episcopal phase, who, like the preceding, refused the Revolution Settlement.

(4) The Free Church, a remnant of the Secession of 1843.

(5) The United Free Church of 1900. (United Presbyterians with Free Church Majority.)

(6) The Roman Catholics, representing the pre-Reformation phase of the Church of Scotland. Parts of the Highlands and of Dumfriesshire were not touched by the Reformation of 1560.

(7) Smaller Sects. These are a remnant of the Church of the Original Secession of Erskine (1733). There are also Morisonians from the United Secession in 1841; also Baptists; also Glassites from the Church of Scotland, &c.

This Table has been drawn up for the guidance of those who desire to see a United Federated Church of Scotland. Such a Church could be formed on the lines of the First Episcopacy, when Bishops were subject to the General Assembly; when Presbyteries had a Bishop as perpetual Moderator; when the Directory might be used or not according to pleasure; when Presbyterian Orders were accepted as valid by Episcopalians; when Divine Service was actually conducted precisely the same as it is in the Church of Peebles at the present day.

#### APPENDIX III.

##### PRESBYTERY RECORDS—1907.

Vol.

1. 1596, October 11, to 1926, June 8. (Blank 1606, September 26, to 1616, March 6, 11 years.)

Interval from 1626 to 1649, 23 years.

2. 1649 to 1688, May. (Interval in this Book 1684-7.

3. 1688, March 22, to May 4, 1692.

4. 1692, May 18, to November, 1, 1699.

5. 1699, May 5 ("VII"), to 1716, October 31.

6. 1716, November 6, to 1726, June 23.

7. 1726, August 3, to 1734, April 11.

8. 1734, May 29, to 1752, October 5.

9. 1752, December 6, to 1765, May 4.

10. 1765, June 6, to 1780, April 19.

11. 1780, June 14, to 1818, October 14.

12. 1818, December 9, to 1867, October 16.

13. 1867, November 20.

#### APPENDIX IV.

##### KIRK SESSION RECORDS OF STOBO.

There are the following Volumes relating to Stobo:—

1. Register of the Kirk Session of Stobo from July 28, 1754. It ends on June 18, 1843.

2. Accounts of the Collections for the poor, and Debursements since the 7th day of June 1754 to July 1815.

3. Accounts of Collections and Debursements 1815 to August 1849.

4. Session Minute Book September 5, 1850, to date.

5. Register of Births and Deaths from 1783-1819 and Register of Marriages from 1783-1818 are in the custody of the Registrar General. Register of Births and Marriages from 1820-54, and Register of Deaths from 1820-1848 are in the custody of the local Registrar.

#### APPENDIX V.

References to the Manse of Stobo in Glasgow, and to the Rector.

1558, August 30. Manse of the Rector of Stobo in the Drygait referred to.—Glasgow Protocols.

1558, October 13. John Colquhoun, Rector of Stobo, witness.—Glasgow Protocols.

1550, June 11. Master John Colquhoun, Rector of Stobo.—Glasgow Protocols.

1560-1, January 28. Manse of the Rector of Stobo in the City of Glasgow referred to.

Mr John Colquhoun, Rector of Stobo, referred to.—Glasgow Protocols.

1562, December 15. Precept of Sasine signed by William, Earl of Glencairne, in the House of the Rector of Stobo, Glasgow.—Glasgow Protocols.

1563, August 18. Margaret Colquhoun, sister of Master John Colquhoun, Rector of Stobo.—Glasgow Protocols.

1566, June 10. John Paterson and Marion Burnet, his promised spouse, are to pay 32s. to him that has the Right of our Lady Altar in Stobo Kirk.

1567-8, February 28. Mr Archibald Colquhoun, successor of the Rector of Stobo, produced a Charter whereby Mr John Hammiltoun, Subchanter of the Metropolitan Church of Glasgow, granted to him and his heirs in feu ferme the lands of a croft containing four acres of arable land commonly called The Subchanter's Croft. . . . Also the Manse of the said Subchanter now ruinous and falling down.



1570, June 17. Patrick Howstoune, Knight, resigned properties and lands, which the Earl of Lennox redeemed, in the house of the Rector of Stobo in Glasgow.—Glasgow Protocols.

1574-5, February 21. Manse of the Rector of Stobo in Drygait, Glasgow.—Glasgow Protocols.

1575, October 19. Manse of Rector of Stobo mentioned in Drygait, Glasgow.—Glasgow Protocols.

1584-5, January 21. The Bailie gave sasine to Giles Colquhoun, daughter of John Colquhoun of Kilmarkdowie, of a great tenement called the Manse of the Rector of Stobo, with yard, orchard, &c., in Drygait of Glasgow, and that on the resignation of Matthew Colquhoun, her brother, and in name of John Colquhoun their father.

It remained in the Colquhoun family till sold to Robert Cleland, merchant.

A feu duty was payable to Glasgow College of £10 Scots the same as formerly was paid by Mr Adam Colquhoun to the Chaplainry of St Ann. And there was reserved to the King a mid-chamber with a stable, and the use of the gardens when residing in the city. Most of the Manse site is now within the Prison Boundary.—Glasgow Protocols.

1585, May 11. Thomas Mille, Chirurgion and Elizabeth Robertson, spouses (with consent of John Colquhoun of Kilmarkdowie proprietor of the tenement from which the annual rent after mentioned was payable) sold to John Elphinstoune an annual rent of £10 payable furth of a great tenement, with yard, orchard, &c., in the Drygait, and that for £100 paid by Marion Scott on behalf of her son the said John.

1585, July 17. The Manse of the Rector of Stobo then belonging to John Colquhoun of Kilmarkdowie.—Glasgow Protocols.

1586, August 19. Giles Colquhoun, daughter of John Colquhoun of Kilmarkdowie, acknowledged that Walter, her brother and heir of their father, had by payment of 500 merks lawfully redeemed a great tenement called the Manse of the Rector of Stobo, with yard, orchard, &c., in Drygait. Glasgow Protocols.

1587, September 1. Walter Colquhoun of Kilmarkdowie in consideration of his future marriage with Elizabeth Maxwell, resigned in her favour the Manse of the Rector of Stobo in Drygait.

1598, August 18. Manse of Stobo in Glasgow south side of Drygait.—Glasgow Protocols.

1598, August 18. Great tenement, fore and back, with yard, &c., called Stobo Manse, south side of Drygait.—Glasgow Protocols.

#### APPENDIX VI.

Extract from the Volume on the suppressed Parish of Dawick (unpublished 1907), relating to the rights of the Ministers of Stobo and Drumelzier.

1743, May 25. The Rev. Mr Wallace, Minister of Drumelzier, reported that at the desire of Sir James Naesmyth of Posso, he had brought along with him an Extract of the Decree of the Lords Commissioners for Plantation of Kirks, and Valuation of Teinds, dated at Edinburgh 17th November 1742, whereby the said Lords have suppressed the Kirk and Parish of Dawick, and have united and annexed the lands of Wester Dawyck and the pertinents including Sir James Naesmyth's mansion-house to Drumelzier, and Easter Dawyck to Stobo. And have ordained the respective inhabitants to repair to these Kirks for hearing the Word, receiving the Sacraments, and for all other acts of Divine Worship.

The Ministers of Drumelzier and Stobo have right to the stipend of Dawyck, being two hundred and forty pounds Scots, payable out of Dawyck, and twenty-four bolls of Meal payable out of Stobo parish, and to the Glebe, and grass of Dawyck equally in all time coming.

The Presbytery in consequence of the Decree of the Lords, appoints Mr Wallace and Mr Baird to take charge of the respective parts of Dawyck allotted to them; and appoints the Brethren to get into their custody the Silver Communion Cups that belonged to Dawyck, and the Church Bell, with any other Church utensils belonging to the same.

1789, January 7. In the Agreement as to the feuing of the Glebe of the suppressed Parish of Dawyck, it is stated that the four acres arable and the grass sounes for one horse, two cows, and forty sheep; also the parsonage and vicarage Teinds are irredeemably alienated and disposed to Sir James Naesmyth and his heirs. The former rent had been £6 per annum; the feu duty was henceforth to be the value of twenty bolls of oatmeal per annum, at the rate of the highest fiars of oatmeal in Midlothian.

The symbol of the transfer was the ancient one of the Delivery of earth and stone from off the ground.



## ERRATA.

Page 18—Change 1585 into 1595.  
 Page 19—Change 1595 into 1596.  
 Page 19—Change 1586 into 1596.  
 Page 59—Add Robert Eliot, sen., to 1665,  
 February 2.  
 Page 61—Change 1675 into 1674.

Page 65—Change 1685 into 1682.  
 Page 80—Change Stobo into Manor, 1705,  
 November 28.  
 Page 110—Change 1739 into 1734.  
 Page 134—Change 1737 into 1837.  
 Page 135—Change March 38 into March  
 30, 1842.  
 Page 138—Change 1858 into 1850.  
 Page 138—Change 1846 into 1845.

## ADDENDA.

THE GLEBE ENLARGED:  
 THE SERVITUDE DISCHARGED.

1777, at Peebles, December 3. Mr Charles Findlater of Linton was chosen Moderator.

Mr Baird of Stobo produced a copy of the Contract between the Lord Chief Baron and Mr Baird of Stobo:—"The piece of land chosen was that lying contiguous to the west side of the glebe of Stobo, from the west corner of the glebe to a Pit westward in a line or nearly so with the north wall of the glebe. From thence in a straight line south-east to a Pit in the garden of two Cot houses situated on the High road side, and from thence in a straight line northward to the east wall and March of the glebe. And also that other piece of land contiguous to the east side of the glebe, from a Pit on the east side of the Burn opposite to the Manse stackyard wall upon the west side of the Burn to a Pit near a large Elm Tree, and from thence westward to the south wall of the glebe and in a line with it. Walls were to be erected by the Lord Chief Baron, and the East Town road to be put on the east side of the wall when built.

Thus both pieces of land were to be incorporated with the glebe and the whole enclosed within a wall by the Lord Chief Baron.

The Servitude of pasturage for Seven Soumes of sheep on the lands of the East Town of Stobo was consequently discharged.

All the above was agreed to by the Presbytery, and signed in their name by the Moderator, William Welsh, Minister of Manor.

1778, April 27. Repairing the East Town Bridge for access to Church and School, 1s.

1778, September 12. Repairing Communion tables; and three lozens to the window in the kirk loft, 10d.

1778, November 26. There is lying in the box, Mr Lorimer and Lord Braxfield's Bond for £80 sterling.

## INDEX.

- Abstract of Fifty Years, ... 127.  
 Acts of Assembly, ... 132.  
 Acts, The Black, ... 17.  
 Acts anent distressed in Leith, ... 78.  
 Act against Drunkenness, ... 74.  
 Act against Presbyterians, ... 61.  
 Acts Reformation, ... 11.  
 Act Rescissory, ... 57.  
 Act of Synod, ... 79.  
 Adam Sir, son of Edolf, ... 5.  
 Adam, son of Gilbert, ... 5.  
 Adam, son of Muryn, ... 5.  
 Adam de Seles, ... 5.  
 Advowson of Stobo, ... 6.  
 Aisle of St Mary, 3, 7, 27, 56, 141, 143, 161.  
 Ailane, Robert (Newlands), ... 17.  
 Alexander, Thomas, in Happrew, ... 8.  
 Alison, Rev. Mr (Kilbucko), ... 64.  
 Altarstone, ... 1, 5.  
 Altar of S. Mary, ... 7.  
 Altar of S. Mungo, ... 7.  
 Altar of Burnt Offering, ... 42.  
 Antiburghers, ... 160.  
 Apparel of Ministers, ... 42.  
 Archbishopric Lands, ... 30.  
 Archbishopric, ... 35.  
 Archbishop Lindesay, ... 42.  
 Archbishop Sharp, ... 57.  
 Archbishop Fairfoul, ... 58.  
 Archbishop Leighton, ... 61.  
 Archbishop's Letter, ... 66.  
 Armada, Spanish, ... 17.  
 Army of Occupation, ... 54.  
 Articles, The Five, ... 38.  
 Ash Trees at Manse, ... 133.  
 Assembly, First General, ... 12.  
 Assembly, General, ... 36.  
 Assembly of Divines, ... 49.  
 Assembly, General, Dissolved, ... 55.  
 Assembly, General, Restored, ... 72.  
 Assembly's Shorter Catechism, ... 111.  
 Assembly, General—Scheme of Mr  
 M Vicar, ... 154.  
 Associate Synod, also Burghal, ... 160.  
 Auchterarder Case, ... 133, 134.  
 Augustan Age, ... 119.  
 Auld Kirk, ... 2.  
 Baiamund de Vicci, ... 2.  
 Baird, Rev. Mr, presented, ... 109;  
 Ordained, ... 110.  
 Contribution of, ... 124.  
 Deceased, ... 124.  
 Absences of ... 127.  
 gift, ... 150, 160.  
 Baptism, ... 12, 21, 24, 27, 47.  
 Plate, ... 130.  
 Out of Church, ... 131.  
 Refused, ... 150.  
 Barns, Repentance of, ... 53.  
 Barony, ... 4, 7, 14, 35, 37, 39.  
 Bellhouse, ... 119.  
 Beltane 1, at Cross Kirk, ... 26.  
 Benefices, ... 12.  
 Of Stobo, ... 67.  
 Register, ... 152, 154.  
 Bible Printed, 15; Translated, ... 36.  
 Bishops, Tulchan, 14; Consecrated, ... 36.  
 Bissait, Thomas (Drumelzier), ... 17.  
 Black Dwarf, ... 114.  
 Blackwood, Mr Alex., Artist, ... 154.  
 Blake, Rev. Mr, presented, ... 138.  
 Ordained, ... 138.  
 Resigns, ... 145.  
 Translated, ... 145, 160.  
 Blake, Rev. J. W. (Temple), ... 140.  
 Blank in Records, ... 35.  
 Bollo, Rev. Mr, Translated, ... 65.  
 Enters by church window, ... 65.  
 Deprived 70; death, 71, ... 159.  
 Bon Fyres, 22, Penance for, ... 22.  
 Book of Common Order, ... 13.  
 Booth, Rev. J. L., ... 145, 147.  
 Presented, ... 148.  
 Ordained, ... 149.  
 Deceased, ... 153, 160.  
 Bothwell Bridge, Battle of, ... 63.  
 Boundaries of Excambino, ... 112.  
 Bowing in Worship, ... 81.  
 Bullo—see Bollo. ...  
 Burial in Kirks, ... 30, 32.  
 Burghers and Antiburghers, ... 116, 160.  
 Burns, Rev. Dr (Drumelzier), ... 135, 137.  
 Bridals, ... 38, 64.  
 Brownism, ... 45, 47.  
 Bursar, ... 28, 61, 62, 70, 74, 75, 77, 80, 81,  
 83, 111.  
 Burghers, ... 160.  
 Cadeni, ... 1.  
 Caerdon, ... 1.  
 Calderwood, R., ... 121.  
 Call, The, ... 85, 104, 122, 132.  
 Canon, John de, ... 159.  
 Canons and Constitutions, ... 43.  
 Cardrona, ... 136.  
 Carmichael, Sir Thomas, ... 131.  
 Carstares, Rev. Principal, ... 84.  
 Catechism, The Shorter, 49; New, ... 157.  
 Census, Religious, ... 152.  
 Centesima, ... 80, 90.  
 Chalice, Silver, ... 8.  
 Chapel of St. Mary—see Aisle, ... 161.  
 Chapelries of Stobo, ... 6.  
 Charity, ... 74, 80, 100.  
 See also Collections.  
 Charles II, King, ... 60, 67.  
 Charm, ... 101.  
 Chepman, Wat., ... 4.  
 Choir Union, 152; Festival, ... 153, 154.  
 Christin German, 5; Hermit, ... 5.  
 Christmas Celebrated, 38; Abolished, ... 44.  
 Church, British, ... 160.  
 Church, Reformed, 12; Scottish, ... 160.

# STOBO CHURCH—INDEX

Churchlands Leases, 20; Confirmed to Murray, 39; Church a persecutor, 45, Desecrated, 45; Courts Suspended, 58; Snow out of, 125; Sundries, 132; Extension Scheme, 133. See also 20, 22, 24, 27, 28, 30, 32, 34, 37, 39, 40, 56, 59, 60, 65, 78, 79, 83, 99, 102, 103, 104, 107, 111, 113, 116, 118, 119, 120, 141, 151.

Church, Romish, ... 2, 160, 161.

Civil Penalties abolished, 81; Power, 60; War, ... 44, 48.

Clergy Reserves in Canada, ... 140.

Coal Distributed, ... 156.

Coins, bad, ... 129.

Collation of Mr Row, ... 30.

Collections and Contributions—For Geneva, 34; Fire, 34; Dunfermline, 40; Regiment, 53; for Mr Hightone, 54; Prisoners, 55; Turkish Prisoners, 55, Dunbar, Carsphairn, Widow, 56; Edinburgh Fire, 56; Holyrood Prisoners, 56; N. Berwick, 56; Tyne Bridge, 56; Salt Preston, 58; The Pleasance, 58; Blind Man, 59; Woman, 59; Harbours, 59; Bridges, 59; Kilmarnock, 60; Ancrum Bridge, 60; Sanquhar Bridge, 60; Jedburgh Church, 60; Prisoner, 61; Captives, 61; Scholars, 61; Slaves, 62; Taymouth, 62; Seamen, 62; Montrose, Pittenweem, Grange-mouth, Sailor, Nesie Bridge, 64; Aberdeen Harbour, also Bridge at Little Gill, 65; Bridge of Inverness, also Pitsligo, 75; Dumbarton Bridge, 65; to pay the Doctor, 65; Captive, 67; Exiled Covenanters, 71; Poor Man, 71; Conigsberg, 74; Mr Gordon, 74; Operation, 74; A. Paterson, 74; Poor Students, 74; Fire, 74; Mrs Young, 74; Captives, 77; Distressed in Leith, 78; St. Andrews, 78; Eyemouth, 78; Pater Habute, 78; Dee Bridge, 79; Duncan Cassie, 80; Walter Ross, 80; German Church, 81; Canon-gate, 81 and 82; John Keith and Ministers, 83; Minister's Daughter, 83; Law Expenses, 83; Strome Bridge, 84; Highland Boys, 86; Hildburghausen, 93; Blackburn and Kilmadock, 94; Slave, 96; Durness and Strath-naber, 96; Carrickfergus, 100; Blind Man, 101; New York Congregation, 101; Duncan Mhor, 101; Aberbrothock, 101; Injured Man, Men burned out, Brampton Meeting-house, 101; Newlands Man, 102; Society for Christian Knowledge, 102; Minister's Daughters, 102; Banff and East Barnes, 102; for Poor Boy, 102; Dee Bridge, 102; Norristoun, 102; St. Andrew's Harbour, 103; Anstruther, 103; Enzie, 103; Copenhagen, 104; Kieydan, 104; Injured Lad, 104; Polmont, 104; Two Aged Persons, also Duncan M'Intyre, 109; Stincher Bridge, 109; Peebles Fire, 110; Poor Woman, also Orphan Hospital, 111; Poor Man, 111; Minister, 111; Poor Child, 111; Surgeons' Hospital, 112; Dunbar, 113; Bobi and Villar, 113; Royal Infirmary, 113; Yarrow, 114; Breslan, 117; Pennsylvania, 117; Eyemouth, 117; New Jersey, 117, Kelso Bridge, 117; Gaelic Students, 117; Crail, also

Pennsylvania, 118; Burnt Out Families, 118; Enzie, 119; Irish Students, 119; Wheelock's Academy, 120; North Esk, 121; Communion, 121; Translating and Printing Gaelic Old Testament, 123; Royal Infirmary, 123; Injured Man, also Seaman, 124; Communion, 125; Royal Infirmary, 127 and 131; Colonel Graham, 131; Schemes, 134, 135, 136, 137, 138, 140, 141, 145, 147, 148, 149, 150; By Boxes, 151; Schemes, 152, 154, Soldiers' Widows and Orphans, 155; Schemes, 155; Local Government Board, 155; Schemes, 156.

Colquhoun Family, ... 161-2.

Colquhoun Adam, ... 7, 159.

John, ... 4, 7, 15, 159.

Rector, ... 8, 159.

Commissary Court, ... 7.

Communion, Description, 16, 47; discontinued, 49; once a year, 67; twice a year, 137; in Stobo, 140; Communion Cups of Peebles, 66; Tables, 118; Tent, 118; Peebles Cups, 121; Flagons, 123; Expenses, 125; Plate, 130; Linen, 132; Cups, 149, 150; Plate, ... 154.

Communicants, Young, ... 49.

List, ... 61, 62, 147.

Compromise, Episcopacy and

Presbytery, ... 14.

Attempted, ... 60.

Committee of Estates, ... 47.

Committee for War, ... 51.

Committee for Grievances, ... 51.

Concordat of Leith, ... 14.

Confession, Knox's, ... 10.

Confession, Westminster, ... 48.

Confession and Catechism Translated, 51.

Confession, after Oath of Purgation, ... 73.

Confiscation of Church Property, ... 17.

Constant Platt, ... 27.

Constitution of the Church, ... 152.

Conventicles, ... 58, 59, 61, 63, 66.

Cosmungo and his Sons, ... 5.

Cospatric, Hermit of Kylbeuhoc, ... 5.

Cospatric, Romefarer, ... 5.

Cosouold, Son of Muryn, ... 5.

Cowping the Minister, ... 27-28.

Court of High Commission, ... 36-37.

Covenants, Seven, ... 43.

Covenant, National, ... 43.

Covenant and Presbyterianism, ... 44.

Covenanters at Dunse, 44; Newcastle, 45; Invade England, ... 46.

Covenant, Solemn League and, ... 46.

Covenant imposed on England, ... 46.

Covenanting Ministers, ... 59, 60.

Craig Sware, ... 133.

Cranstoun, Thomas, ... 131.

Creed, ... 47-49.

Crimean War, ... 140.

Cromwell and the Church, 50; rebukes the Ministers, 54; Letter to Ool. Hacker, 54; death of, ... 56.

Cross Kirk Pilgrimages, 21; Beltane at, 26; last Communion, ... 122.

Cruickshank, Rev. J. R., Elected, ... 153.

# STOBO CHURCH.—INDEX

Ordained, ... ..	153.	Elibank Lord, 120; Hon. Nina Murray, ...	120.
Record of, ... ..	154, 160.	Elliot, Rev. Mr (Peebles), ... ..	135.
Culloden, ... ..	115.	Eliot, Rev. Mr (Linton), ... ..	65.
Cunynghame, Andrew, ... ..	20, 21, 159.	Endowment Scheme, ... ..	137.
Outhbert, ... ..	2, 159.	Engagement, The, ... ..	48-53.
Dancing—Promiscuous, ... ..	53.	Engelram, ... ..	2.
Dawyck—Minister, 22; Minister as-		Episcopacy as a Compromise, 14; rein-	
saulted, 42; relaxed, 52; Stipend		troduced, 14; fails, 15; modified, 17,	
and Glebe, 162; Repentance of, 53;		also 35, 36, 44, 58; The Second, 57,	
Lord Linton's Marriage, 53; The		58, 61, 68, 70; Incumbent, 72, 74;	
Engagement, 53, also ... ..	103, 124.	Suppressed, 102, in Peebles, 102;	
Dawick Benefice, ... ..	162.	also 160 and ... ..	161.
Deacons, ... ..	11.	Erections, New, ... ..	101.
Dearth, ... ..	122.	Excambion, ... ..	108, 112, 122.
Deceased Wife's Sister, ... ..	149.	Excommunication, 23, 60, 80, 84, 101, 114.	
Decima, ... ..	93.	Exercise, ... ..	28, 61.
Decision anent the Manor, ... ..	6.	Family Worship, ... ..	45.
Declaratory Act against Alien		Fast ... 18, 21, 22, 32, 39, 40, 50,	
Ministers, ... ..	53.	52, 53, 54, 55, 56, 57, 59, 61, 62,	
Decrees, ... ..	53.	64, 72, 77, 79, 80, 81, 82, 84, 93,	
Defence, The Public, ... ..	53.	94, 97, 101, 102, 103, 110, 111,	
Defence Association, ... ..	152.	114, 115, 117, 121, 122, ... ..	124.
Demission, Deed of, ... ..	137.	Feithie, Rev. James, ... ..	63, 69, 70.
Den, Robert de, ... ..	159.	Fifteen, The, ... ..	83.
Dickson, Adam (Peebles), ... ..	17.	Fines, ... ..	56, 57, 67, 121, 127, 132.
Directory Authorised, 47; Translated, ...	51.	Fire in Peebles, ... ..	34.
Discipline, ... 12, 40, 69, 70, 72, 78, 83, 95,		Fleming, Rev. P., ... ..	45, 58, 59,
100, 109, 116, 120, 131, 125, 129, 134, 145.		60, 64, 65, ... ..	159.
Disendowment of Irish Church, ... ..	147.	Football, ... ..	34, 37.
Disruption (so-called), ... ..	136, 161.	Forbes M'Kenzie's Bill, ... ..	140.
Disestablishment Bill, ... ..	152.	Formula, ... ..	157.
Dispute regarding the Manor, ... ..	6.	Forty-Five, The, ... ..	115.
Divine Service, ... ..	11, 36, 45, 46, 58.	Four Kirks of Stobo, 21, 23, 24, 25, 30, 32.	
Doctor and Operation, ... ..	74.	Free Church, ... ..	136, 137, 155, 160, 161.
Donations to Mrs Thomson, 74; to		Friendly Society, ... ..	62.
Student, 74, 118; For Broken Leg,		Fugitives, ... ..	38, 121.
181; To Ailing Lad, 132; Sick Child,		Glebe—Grass, Churchlands, 4, 7, 14,	
132; Sailor, ... ..	132.	15, 17, 32, 37, 39, 53, 68, 105, 106,	
Douglas Robert, Vicar, ... ..	15, 159.	107, 108, 109, 110, 111, 112, 124,	
Douglas, Archibald, 17; in Manor, 17;		130, 131, 133, 147, ... ..	162.
in Kirkurd, ... ..	17.	Grave, ... ..	121.
Douglas, Col. James, ... ..	66, 81.	Gaelic Students, ... ..	101.
Douglas, Ninian, ... ..	159.	Geddes, Jenny, ... ..	43.
Dreva, Submission of, 26; and the		Geddes, Murder of, ... ..	19.
Thirde, 26; and Stobo Kirks, 27;		Geddes of Rachan, ... ..	115.
and the Presbytery, 28; Offences of,		General Associate Synod, ... ..	160.
29; Sins of, ... ..	31.	George I, ... ..	83.
Drinking, ... ..	34, 40, 74, 79.	George III, ... ..	118.
Druids, 1; Temples, ... ..	1.	Gilbert, Parson of Kylbeuhoc, ... ..	5.
Drumlog, Battle of, ... ..	62.	Gillechrist, son of Daniel, ... ..	5.
Drumelzier Minister, ... ..	53, 54, 70, 107.	Gillecryst, son of Huttyng, ... ..	5.
Dudyn of Broughton, ... ..	5.	Gilchrist More, ... ..	159.
Duff, Rev. Dr ... ..	134.	Gillespie's Charter, ... ..	56.
Dunbar, William, ... ..	4.	Gillemihhel Ques Chutbrit, ... ..	5.
Dunbar, Battle of, ... ..	54.	Gillemor, son of Kercau, ... ..	5.
Dunfermline Burned, ... ..	40.	Glassites, ... ..	107.
Dwarf, Black, ... ..	121.	Gloria, ... ..	46, 47.
Eddlestone, Meeting Adjourned, ... ..	54.	Gordian ... ..	159.
Eddlestone Minister, ... ..	141, 154.	Gowrie Conspiracy, ... ..	24.
Edgar, Rev. Mr, ... ..	133, 134, 138, 160.	Great Concern of Salvation, ... ..	95.
Education, ... ..	12, 149, 150.	Gregory, Parson of Stobo, ... ..	2, 159.
Edward I, 2; II, ... ..	3.	Gyldcolme the Smith, ... ..	5.
Edward, King, ... ..	156.	Gyllis, son of Buht, ... ..	5.
Election Proceedings, ... ..	76.	Gylmihhel, son of Briddie, ... ..	5.
Elders, ... ..	11, 71, 96, 134.	Gylmor at Dauwic, ... ..	5.

# STOBO CHURCH—INDEX

Hallowe'en, ... ..	1.
Handball, ... ..	54.
Happrew, ... ..	54, 56, 69.
Harvest Thanksgiving, ... ..	150.
Harvest—Weather, ... ..	150.
Hay, Mr John, ... ..	70.
Hay, Mr—Protests against him, ... ..	84.
Hay, John, younger, ... ..	131.
Hay, John, ... ..	132.
Heresies, 34; English, 55; Simson, ... ..	103.
Heritors and the Call, ... ..	76.
Hermits, ... ..	6.
Hepburn, Mr Adam, ... ..	18, 29, 159.
Widow of, ... ..	31.
Hog, Rev. Mr, ... ..	38, 45, 159.
Hoinlyn, Andrew, ... ..	3, 159.
Horsburgh of Harkus, ... ..	19, 20.
Horsburgh, R., ... ..	74.
Humiliation, ... ..	28, 34, 59.
Hunter, John, Martyr, ... ..	66.
Hymnal, 149; Hymnary, ... ..	156.
Independence, War of, ... ..	7.
India and African Co., ... ..	75.
Indulgence, ... ..	60, 61, 63.
Infanticide, ... ..	35, 119.
Innerleithen Kirk, ... ..	54.
Innovations, ... ..	81, 145.
Inquest of Prince David, ... ..	2, 7.
Institution of Rev. Mr Hog, ... ..	39.
Intercommuning ... ..	62.
Intruders, ... ..	81.
James II, III, IV, ... ..	3.
James VI, ... ..	31.
Jeopardy of Ministers, ... ..	26.
Jews in Parliament, ... ..	140.
Jougs, ... ..	52, 65, 74.
Jurants and Non-Jurants, ... ..	82.
Kentigern, ... ..	2, 159.
Ker, John, the Hunter, ... ..	5.
Ker, Mr John (Lyne), ... ..	21.
Ker, Mr Alex., ... 122, 123, 124, 128, 130, 131, 132, 133, 135, ... ..	160.
Kilbucho Minister, ... ..	22, 70.
King, Prayer for, 121; Letter from, ... ..	57.
Kirklands, 105.—See Glebe.	
Kirks, ... 15, 27, 34, 37, 40, 79, 101, 135.	
Kirk Session, No, ... ..	135.
Kirkurd, Stone Circle, 1; Minister, ... ..	70.
Knox, John, ... ..	14.
Knox, Mr Robert, ... ..	70.
Lady Altar, ... ..	3, 181.
Laidlaw, John, Schoolmaster, ... ..	65, 66.
Lament for the Makars, ... ..	4.
Lamps, New, ... ..	158.
Laymen's League, ... ..	152.
Laud's Liturgy, 43; Beheaded, ... ..	47.
Laying on of Hands, ... ..	22.
Learmonth, Major, ... ..	59, 63.
Legacy, ... ..	132.
Leighton, Robert, ... ..	60, 61.
Letter from Commission, 78; from the King, 57; anent Minister's Families, 79; from Assembly, ... ..	113.
Libraries, ... ..	100, 101.
Linton and Mr Russell, ... ..	81.
Lithuanian Students, ... ..	103.
Liturgies Discarded, ... ..	48.
Lord's Prayer, ... ..	46.
Lord's Supper, ... ..	101.
Lorraine, Rev. J. B., ... ..	154.
Lyne Minister, ... ..	21, 124.
Lyne's Mill, ... ..	127.
Lyon, Mr (Skirling), 63; (Peebles) ... ..	102.
Madman's Debts, ... ..	111.
M'Kie, Adam, Collection for, ... ..	31.
M'Vicar, Rev. P., Scheme of ... ..	154.
Magna Charta of the Church, ... ..	17.
Manor Minister, ... ..	70.
Manor of Stobo, ... ..	4, 6.
Manse in Glasgow, ... ..	8, 9, 161, 162.
Manse's Prebendal, ... ..	9.
Manse of Peebles in Glasgow, ... ..	11.
Manse of Stobo, 8, 29, 31, 39, 79, 83, 99, 102, 103, 104, 107, 111, 113, 162.	
Manse of Peebles Excambed, ... ..	152.
March, Earl of, ... ..	117.
Marches of Stobo, ... ..	4.
Marriage—Clerical, 6; also 12, 24, 47, 101, 127.	
Marrow of Modern Divinity, ... ..	93.
Marston Moor, ... ..	47.
Martyrs of Skirling, 62; Peebles, 66; Tweedsmuir, ... ..	66.
Mathematician (Laidlaw), ... ..	129.
Mary, Queen, ... ..	13.
Maxwell, Lord, ... ..	17.
Medicines for the Poor, ... ..	122, 131.
Megget, Church for, ... ..	56, 103.
Meldon, ... ..	1.
Melville, Andrew, ... ..	16.
Members within the Bounds, 154, 155, 156.	
Members of Parliament (Ministers), ... ..	23.
Merlin, ... ..	2, 6, 7, 159.
Michael, Parson of Stobo, ... ..	2, 159.
Middleton (Commissioner), ... ..	57.
Mihhyn of Dauwic, ... ..	5.
Mihhyn, Son of Edred, ... ..	5.
Mihhyn Brunberd, ... ..	5.
Milo, Sir Corneht, ... ..	5.
Ministry, ... ..	25.
Ministers, Reformed, ... ..	11.
Ministers:—(1) 14, (2) 18, (3) 29, (4) 38, (5) 45, (6) 65, (7) 69, (8) 77, (9) 109, (10) 123, (11) 134, (12) 139, (13) 145, (14) 143, (15) 153, see also 161.	
Ministers, 18, 23, 25, 26, 28, 35, 37, 57, 70, 71, 137.	
Widow's Fund, ... ..	101, 113.
Grass, 105, 106, 107, 108, 110, 111.	
Ministerial Communion, ... ..	137.
Minute, First Presbytery, ... ..	19.
Missions, 125. See also Collections.	
Moffat Well, ... ..	118.
Moderator, Episcopal, ... ..	58.
Mogou, ... ..	1.
Money, ... 118, 119, 121, 124, 125, 130, 132.	
Monk, General, .. ..	57.
Montgomeries, ... 118, 120, 123, 124,	

# STOBO CHURCH.—INDEX

- 126, 127, 129, 130, 131, 132, 133,  
134, 135, 137, 144, ... .. 156.  
Montrose, Marquis of, ... .. 47, 53.  
Mortcloth, ... .. 101, 121, 124.  
Mortification, ... .. 98, 101, 138.  
Mort Safes, ... .. 132.  
Mungo's Well, Field, 2. See Kentigern.  
Murray, ... .. 37.  
Murray, Antonie, ... .. 63.  
Murray of Stanhope, ... .. 65.  
Murder, ... .. 37, 38, 119.  
Neidpath, ... .. 54.  
Neilson, Thomas, ... .. 159.  
New Year's Day, ... .. 22.  
Nicholas of Peebles, ... .. 2, 159.  
Nicol, James—Martyr, ... .. 66.  
Ninian, ... .. 2, 159.  
Nonconformists, ... .. 58, 85.  
Oath of Purgation, ... .. 72, 73.  
Orde (Kirkurde), ... .. 4.  
Ordinances, ... .. 97.  
Organisation Reformed, ... .. 11.  
Outed Ministers, ... .. 58, 59.  
Overtures anent Patronage, Tolera-  
tion, &c., ... .. 84.  
Oxgait, ... .. 7.  
Padin, son of Kercau, ... .. 5.  
Patrick of Hopkeliov, ... .. 5.  
Patrick, son of Coswale, ... .. 5.  
Patronage, 15, 23, 35, 39, 58, 71, 81,  
82, 117, 133, 150.  
Patrons, ... .. 109, 116.  
Papistry, .. 23, 29, 56, 59, 62, 80, 81,  
94, 98, 100, 101, 102, 111.  
Paraphrases, ... .. 115, 125.  
Parish of Stobo, ... .. 156.  
Park, Dr Mungo, ... .. 125.  
Paterson, Rev. Mr (Kirkard), ... .. 137.  
Patrimony of the Church, ... .. 12.  
Paul, Rev. Hamilton, ... .. 140.  
Penance, 48, 121. See Discipline.  
Pendicles of Stobo, ... .. 2.  
Pennecuik, Dr ... .. 63, 77.  
Penvalla, ... .. 1.  
Peter the Dean, ... .. 2, 159.  
Peebles Manse (Glasgow), ... .. 11.  
Peebles Minister, ... .. 70.  
Peebles Benefice, ... .. 120, 121.  
Peebles Church, ... .. 123, 152, 154.  
Philpison, Hylton. Esq., ... .. 120.  
Philippaugh, Battle of, ... .. 47.  
Piper of Haprew, ... .. 38.  
Pipers, ... .. 57.  
Plague, ... .. 35, 40.  
Planting of Stobo, ... .. 76.  
Platt, Constant, ... .. 18, 20.  
Plebania, ... .. 2.  
Polten-stobbo, ... .. 3.  
Poor, The, 12, 56, 75, 86, 87, 88,  
89, 90, 101, 122.  
Possio, Repentance of, ... .. 53.  
Pasture, Change of, ... .. 151.  
Porch and Joug, ... .. 52.  
Powrie, Rev. Mr, ... .. 38.  
Precentor, ... .. 145.  
Prebend, ... .. 3.  
Presbytery, 16, 20, 34, 54, 56, 69, 73, 120.  
Presbytery Hall, ... .. 152.  
Presbyterial Report on Stobo, ... .. 152.  
Presbyterianism, ... .. 13, 44, 69, 160.  
Presentation, ... .. 29, 109.  
Preston, Battle of, ... .. 48.  
Princess Royal, ... .. 135.  
Prisoners, 38. See Collections.  
Privy Censures, ... .. 71, 77, 117, 137.  
Private Devotion, ... .. 47.  
Probation, ... .. 74, 75.  
Proclamation, ... .. 60, 65, 66, 67, 70,  
103, 114, 131.  
Profaners of Sabbath, 34. See Sabbath.  
Protestors, ... .. 48.  
Protest, ... .. 137.  
Psalms, ... .. 49, 53, 117, 132, 147.  
Quakers, ... .. 59.  
Queensberry, Duke of, ... .. 122.  
Quoad Sacra Churches, ... .. 137.  
Rabbling the Curates, ... .. 64, 68.  
Railways and the Sabbath, ... .. 135.  
Randulf of Megget, ... .. 5.  
Ratification of Reformation, ... .. 13.  
Rebuke in the Pew, ... .. 124.  
Rebuke, Sessional, ... .. 131.  
Recommendation, ... .. 88.  
Records, Assembly, ... .. 78.  
Records, Kirk Session, 131, 137, 138, 161.  
Records of Presbytery, 19, 50, 69, 73,  
75, 85, 102, 110, 117, 119, 122,  
131, 145, also 40, 48, 50, 68, 78, ... 161.  
Reformation, ... .. 10, 116.  
Reformed Church, ... .. 12.  
Reformed Presbyterians, ... .. 160, 161.  
Register of Burials, ... .. 132.  
Regulations for the Ritual, ... .. 43.  
Reid, Sir John, ... .. 3, 159.  
Reid, Dr, ... .. 123.  
Relief, The, ... .. 118, 160.  
Remonstrant Ministers, ... .. 57.  
Renton, Dr, ... .. 132.  
Renwick, James, ... .. 67.  
Repairs on Kirk and Manse, 104, 112,  
113, 116, 118, 120, 132. See also  
Church, also Manse.  
Repentance of Lairds, ... .. 53.  
Rescissory Act, ... .. 57.  
Resolution of Ministers, ... .. 17.  
Restoration of Charles II, ... .. 57.  
Restoration of Church, ... .. 141.  
Revival, ... .. 114.  
Revolution, ... .. 68.  
Revolution Settlement, ... .. 71.  
Richard the Parson, ... .. 2, 159.  
Rivers Frozen, ... .. 59.  
Robbers and the Ministers, ... .. 64.  
Robertson, Rev. Dr (Eddlestone), 135, 141.  
Robertson, Rev. J. R. (Stobo), 145,  
146, 147, 160.  
Roll of Communicants, ... .. 119, 151, 152.  
Electoral Roll, ... .. 153.  
Communion, ... .. 154, 155, 156.  
Roman Catholics, 122. See Papistry,  
also 160, 161.

# STOBO CHURCH—INDEX

Roman Army, ... ..	159.	Superintendent, ... ..	11.
Row, Rev. Mr., ... ..	30, 31, 32, 38, 159.	Suspension of Mr Russell, ... ..	88.
Rous and the Psalms, ... ..	49.	Synod (Episcopal), ... ..	58.
Rullion Green, Battle of, ... ..	159.	The Tables, ... ..	43.
Ruppe, Guy de, ... ..	159.	Teinds, ... ..	17, 33, 42, 104, 130.
Russell, James, ... ..	37.	See also Stipend.	
Russell, Rev. Wm., ... ..	63, 69, 75, 75,	Temporalities, ... ..	144.
76, 77, 78, 79, 86, 87, 88 et seq.		Tent—Communion, ... ..	121, 124.
90, 91, 92, 93, 94, 95, 96, 97, 99,		Tenement in Peebles, 7; (High Street)	
100, 101, 105, 107, 108, ... ..	160.	17; in Northgait, 7; of Lyne, ... ..	7.
Sabbath, ... ..	29, 40, 84, 121, 137, 145, 156.	Test Act, ... ..	64.
Sabbath Schools, 138, 147, 149, 150,		Test University, ... ..	140.
151, 153, 154, 155, 156.		Testificates, ... ..	73.
Sabbatarianism (Episcopal), ... ..	61.	Testimony of King James, ... ..	17.
Sacrament, ... ..	12.	Testimonial to Mr Russell, ... ..	77.
Sainhainn, ... ..	1.	Thanksgiving, ... ..	39, 53, 58, 59, 61,
Schedule, Collection by, ... ..	150.	62, 69, 83, 84, 99, 113, 114, 115,	
Schisms, ... ..	81.	117, 118, 123, 124, 130, 135, ... ..	156.
Schools, Schoolmasters, ... ..	42, 56, 62,	Theocracy in Scotland, ... ..	46.
71, 75, 79, 80, 84, 85, 86, 89, 90,		Thirde, The, ... ..	13.
93, 94, 95, 96, 97, 98, 100, 101,		Thomson, David, 64; Mrs, ... ..	80.
115, 116, 126, 132, ... ..	141.	Toleration, ... ..	48, 67, 81.
Sect, Michael, ... ..	10, 159.	Tomb in Stobo Church, ... ..	10.
Scott, Sir Walter, ... ..	125.	Town, Council of, ... ..	1.
Scrape, ... ..	1.	Trahenna, ... ..	1.
Scroggs, Lady, 21; Laird of, ... ..	40.	Transition, ... ..	68.
Secession, 112, 113, 114, 117, 118, 137, 160.		Trial by Combat, ... ..	18.
Sectarianism, 54, Sects, ... ..	161.	Tryers, ... ..	55.
Selkirk, Mr, ... ..	63.	Tunes—Pre-Reformation, ... ..	9.
Separation, Act of, ... ..	137.	Tunes, Sacred, ... ..	13, 16, 17, 18, 37,
Serfs at Stobo, ... ..	6.	39, 42, 61, 62, 67, 72, 81, 103, 104,	
Sermons recommended by Assembly, ... ..	93.	111, 115, 117, 119, 122, 123, ... ..	124.
Servanus, ... ..	159.	Tweedies, 19, 21, 22, 23, 24, 25, 30,	
Service, Order of, 16; Daily, 16, 42,		31, 32, 33, 36, 37, 38, 39, ... ..	40.
43, 44, 49, 125, 156.		Tweedsmuir Minister, ... ..	64.
Servitudes, ... ..	121, 122.	Tweedsmuir Stone Circle, ... ..	1.
Session—Bailiff, ... ..	81.	Uniformity desired, 46; Secured, ... ..	46.
Sharp, Rev James, 57; Archbishop, ... ..	62.	Union of Parliaments, ... ..	81, 160, 161.
Sheriffmuir—Man Killed, ... ..	124.	U.P. Church, ... ..	137.
Simson's Heresy, ... ..	85.	U.F. Church, ... ..	155, 158, 160, 161.
Skirling Martyr, ... ..	62.	United Associate Synod, ... ..	160.
Slave Grateful, 102; Redeemed, ... ..	111.	Vaccine Lymph, ... ..	131, 132.
Snowfall, ... ..	132.	Valuation of Stobo, ... ..	2, 4.
Solemn League and Covenant, ... ..	50.	Vacancy, ... ..	75, 118.
S.P.C.K., ... ..	81, 82, 84.	Vacant Stipend, 89. See also Stipend.	
Soldiery, ... ..	51.	Vagrants, ... ..	51.
Somerville, Rev. Dr, ... ..	135, 137.	Veitch of Kingsyde, ... ..	33, 34.
Statistics of Stobo, ... ..	125.	Veitch, Rev. Wm., ... ..	59, 63, 65, 70, 71.
Spiritual Independance, ... ..	125.	Veto Act, ... ..	133, 134, 137.
Stipend Locality, 55; Vacant, 85, 93,		Vicarage, ... ..	4, 7, 8, 15, 35.
112, also 4, 13, 14, 15, 27, 31, 32,		Vicar, ... ..	19, 20, 21, 25, 26, 71, 162.
34, 42, 67, 85, 89, 93, 98, 99, 100,		Victoria, Queen, ... ..	149, 152, 154, 156.
104, 114, 116, 117, 118, 121, 122,		Visitation, 20, 22, 24, 27, 28, 31, 34,	
130, 131, 156, ... ..	162.	37, 56, 59, 65, 72, 74, 79, 83, 99,	
Sterling Money, ... ..	118.	102, 103, 104, ... ..	111.
Stewart, Thomas, ... ..	3, 159.	Weaver Executed, ... ..	40.
Stewart, James, ... ..	14, 159.	Wemyss, Earl of, ... ..	151.
Stewart, James, and Penance, ... ..	39.	Westminster Assembly, ... ..	46.
Stobo, 2; Desolate, ... ..	60.	Westminster Confession, ... ..	48.
Stone Circles, ... ..	1.	Widow of Rev. A. Row, ... ..	39.
Storm, ... ..	33, 52, 61, 74.	Widow Re-married, ... ..	51.
Strangers, Act anent, ... ..	101.	Williamson, Provost, ... ..	44.
Strathbogie Case, ... ..	134.	Williamson of Cardrona, ... ..	136.
Strathnaver, ... ..	102.	Williamson, Miss, and Stobo Records, ... ..	154.
Succession, Christian, ... ..	159.		



# STOBO CHURCH.--INDEX

William, Rector of Stobo, ...	2, 159.	Worship, Public, ...	42.
Window Tax, ...	120.	Wyntoun, John de, ...	159.
Witch, ...	25, 41, 45, 50, 51, 52, 53.	Young's Land, ...	3.
Wizard, The, ...	55.	Yvan, Vicar of Stobo, ...	2, 159.
Wolf, Bishop, ...	10.	Yvan, Dean of Peebles and Lanark, ...	2, 159.







1915  
1916



This book should be returned to  
the Library on or before the last date  
stamped below.

A fine of five cents a day is incurred  
by retaining it beyond the specified  
time.

Please return promptly.